

RELIGIO PHILOSOPHICAL JOURNAL

THE ARTS AND SCIENCES, LITERATURE, DEVOTED TO ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XLVII.

CHICAGO, JANUARY 4, 1890.

No. 20

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones, movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

FIRST PAGE.—More Canadian Mysteries. Five Pounds of Intelligence. Losing its Grip. Telepathic Vision. The Postmaster General's Premonition. Talmage.

SECOND PAGE.—Questions and Responses. Jesus and the Jews. My Experience.—Continued. Assertions Without Facts. "Morris" Mixed.

THIRD PAGE.—Woman's Department. Book Reviews. Miscellaneous Advertisements.

FOURTH PAGE.—Steps Towards Organization. The Outlook. Psychical Research. The Lamb and the Wolves. Without Creed or Dogma. From the Atlantic to the Pacific. M. J. Savage Speaks.

FIFTH PAGE.—A Spartan Judge. A Medium's Dream. General Items. Miscellaneous Advertisements.

SIXTH PAGE.—The Advent of Time. Hereafter. Indignant Protest. Gurney and Stebbins. Taxation without Representation. Charity for All. Anthropomorphism. Danger Signals. Hardly a Corner Stone. Opinions must Clash. In Due Proportion. A Correction. Gone higher. No Distinction of Color.

SEVENTH PAGE.—Compensation. Miscellaneous Advertisements.

EIGHTH PAGE.—My Father's Present.—An Etching. Organization. Mr. J. C. Wright in St. Louis. He is Encouraged. A Secular Paper on Spiritualism. Miscellaneous Advertisements.

MORE CANADIAN MYSTERIES.

A Clergyman Sees an Apparition.

By the Editor of the Religio-Philosophical Journal.

The Toronto Mail of the 10th inst. contained an article entitled "Two Canadian Ghosts," treating the whole matter as a huge joke; and thinking that it was not all unlikely that the reverend gentleman might be similarly placed as myself, i. e., as a target for scoffers and would-be-wise men to poke fun at, I concluded to write to him and obtain his version of the affair. This I did and in due time received his answer, with permission to publish, if necessary. I inclose the article referred to, clipped from the Mail, and also a copy of the letter I received from Rev. Henry Hartley.—PERCY WOODCOCK.

EXTRACT FROM EDITORIAL OF THE TORONTO MAIL.

An account was given some days ago in these columns of the sayings and doings of a ghost that has been troubling a family bearing the name of Dagg, in Pontiac county. Curiously enough the disappearance of the Pontiac spirit was promptly followed by a similar outbreak in St. John, N. B. One would almost imagine that the Pontiac visitor had taken the new short line to its eastern terminus with a view to giving an exhibition there. But this can hardly be the case, for the St. John ghost is colored. Moreover the Pontiac ghost was heard and not seen, whereas the St. John ghost is seen and not heard. It is very evident from the accounts given of the two visitors, first, that the St. John apparition is not an importation from the upper Provinces; and, secondly, that as there are different kinds of men so there are different kinds of ghosts.

The St. John ghost is, it appears, the troubled spirit of the late Mr. Jackson, formerly a prominent and influential barber of that city. It has made its business during the past few days to visit the widow Jackson, and appears to follow the example of the spirit of Alonzo the Brave, that "spoke not, and moved not, and looked not around." In order to escape the posthumous attentions of her husband, Mrs. Jackson called in the clergy. Rev. Mr. Lawson visited the house in response to her appeals, but was quite unable to detect a ghost upon the premises. Rev. H. A. S. Hartley, B. A., was then summoned. After making sure that the lady was not intoxicated, he examined the various rooms. In a bed he found the form of a man which, though he could see it, he could not feel. Shortly afterwards he observed a chocolate-colored man sitting in a chair, and subsequently the man walked with him from the bedroom to the parlor. This was the ghost. More than that, it was Mr. Jackson's ghost. Mr. Jackson was clean-shaven in his lifetime; the ghost was also clean-shaven; therefore the ghost was that of Mr. Jackson. At least such was Mrs. Jackson's argument. Now, this rev. gentleman thought it was time to do something, so, according to a local paper, he read Psalms in English and Latin and finally resorted to the old exorcisms of the Roman Catholic Church. These were successful, but not permanently so, for the ghost revisited the premises, indicating its presence to the satisfaction of a committee of four colored men by disturbing the bed-clothes in the darkened bedroom in which the committee had assembled. It is evident that notwithstanding the Latin and exorcism, Jackson's ghost is undaunted. Probably the rev. gentleman has not used the Latin exorcisms to the best ad-

vantage. He should have read them backwards. Latin sentences read wrong end foremost are very powerful with ghosts. That is to say, those who believe in ghosts so maintain.

REV. MR. HARTLEY'S LETTER TO PERCY WOODCOCK.

I have just been put in receipt of your esteemed missive, and hasten at once to respond. I presume you are thoroughly posted as to the circumstances of the case in question, as they have been fully reported in the various St. John papers, and, therefore, I will be as concise as possible. You will have learned from a perusal of the Toronto Globe of Friday Dec. 6th, 1889, that I have recently published a volume of "Classical Translations," and, perhaps, you will also have seen in the Progress of our city that the matter in question has been editorially dealt with in a manner not favorable to me, or the clergy in general of our church communion, and you may at once recognize me as a minister in good standing of the Methodist church, and, therefore, true to the traditions of Methodism, not likely to encourage a belief unless I had been well assured, in my innermost consciousness that such belief and expression of belief had been well and properly established by proofs the most relevant and tangible.

A widow named Mary Jane Jackson, a native of Hantsport, N. S., and a Methodist, has been living in St. John a little over nineteen months. Her husband, John Thomas Jackson, a native also of Hantsport, a Baptist, died in Hantsport early in 1888. The widow had been living quietly in a cosy little cottage on Hantsport street, until, as she informed me, a comparatively recent date, when she alleges she saw her husband's apparition. This statement has also been confirmed by several other persons, who have assured me that they also have seen the same. It appears that the woman Jackson, prior to seeing me, had sought the ministerial aid of another Methodist clergyman, and was about to go to a clergyman of the Roman church when she called on me.

Quite discrediting her statement I repaired to the house on Sunday, Nov. 24, at 1:05 P. M., immediately at the close of my 11 A. M. service, and leaving a very large concourse of people on the streets, not one of whom could be induced to enter the house. I unlocked the door and entered. I remained for some minutes in one of the rooms of the house and was about to retire, convinced in mind, that the woman was laboring under a great delusion; but after reflection I resolved to visit every apartment in the house, and on entering a bedroom—it was the one facing the street—I saw the form of a man on the bed, covered with a sheet. The man appeared to be about thirty-eight years of age and was of a chocolate complexion. The face was clean shaven, save the upper lip, which wore a mustache. I reached out my hand to grasp or rather to feel the object, but it was impervious to touch. In a moment—in the twinkling of an eye—I saw a man sitting in a chair about three yards from the bed, and he was the same, evidently, as the one I had seen on the bed, and he was dressed in black clothing. On attempting to touch him, this form also vanished and on retracing my steps I was followed by the apparition or rather it walked by my side. I opened the door of another room and the apparition stepped into it and remained standing. I then closed my eyes and began to offer an extemporaneous prayer, in a voice sufficiently loud to be heard by those who were standing in the street. At the conclusion of my prayer I opened my eyes, and lo! the apparition had vanished. I then proceeded to search every room in the house and not seeing anything more left the building, locked the door, and meeting Mrs. Jackson on the sidewalk, related the particulars to her.

The matter having come to public, at my request a number of gentlemen representing the press, the corner of that portion of the city, Jno. E. Bergman, M. D., of Edinburgh University, my wife, an official of my church, and others repaired to the house, at noon the next day, but no manifestations then took place. Between 11 P. M. and 1:30 A. M. of the following day, however, under the escort of five constables commanded by Sergeant Henry Kilpatrick, we again went to the house. On this occasion we left five persons in the room, viz: Mr. William Everett, shorthand writer and sub-editor of the St. John Telegraph; Dan J. McIntyre, the preacher of my choir; Edward Musenden, a school teacher; Mr. Barry, sub-editor on the staff of the Daily Sun; and Charles J. Brown of St. John. All others were excluded from the apartment, the one in which I had seen the apparition. On three several occasions we were called in, and on each occasion, we saw clearly and distinctly that the bed clothes had been seriously disturbed, each of the five persons declaring that on oath they would say that no one touched the bed, and of the five two swore that they saw a man get into the bed, and a third affirmed that he saw a super-natural light. The other two said that while they had not seen any thing, they knew that the bed clothes had been disturbed while no mortal hands were touching them.

This, in brief, is a true statement of the affair as witnessed by myself alone in the first instance, and by other prominent witnesses in the second. Yours sincerely,
St. John, N. B. HENRY HARTLEY.

If a man prays for health, and then takes a full supper of indigestibles late at night, his prayer is mockery. He has no right to pray for the safety of his family when he knows there is sewer gas in the house.

For the Religio-Philosophical Journal. Five Pounds of Intelligence.

CHARLES DAWBARN.

Richard Snowflake, Esq., was his name, but he graciously allowed his particular friends to call him "Dick." Only eighty ounces of French poodle, counting flesh, bones, and curly white hair; but then, it was all permeated with an intelligence that counted by the ton on the scales of heaven.

Civilization demands of man that he become a specialist. He must walk in a narrow groove all day, even though he put on a dress-coat when evening comes and pretend to be just like his fellows. Nature laid the same command upon Richard Snowflake. He looked like a poodle, barked like a poodle, and perhaps bit like a poodle, but he had a hobby. He was a specialist, and in his own line acquired a distinction and achieved a success possible, only, to a dog born under very peculiar planets and circumstances.

The stars had marked him as their favorite seven months before my friend made his acquaintance in the city of Detroit. But the mark was small at that time for he only weighed two pounds; one dollar and fifty cents was his price—seventy-five cents a pound for the poodle, with the intelligence thrown in. Mortals are short-sighted, but the angels wept with joy. Richard's life-work was done. Of course he was then the broad avenue of Detroit. In fact his destiny amongst his fellows was to become a Cyrus B. Field, a Jay Gould and a Russell Sage, all rolled into one little dog of the French poodle variety. He was born with a faculty for accumulating wealth, but unlike Jay Gould he could not begin with a patent mouse trap. A mouse was too small game for Richard Snowflake, Esq. He was far too honorable to use water to increase his capital; indeed his friends say he grew up from two pounds to five almost entirely upon milk.

The first evidence of special talent was given by Richard a few months after his change of ownership. He was in a carriage sitting quietly in the lap of his mistress whose husband was driving, when suddenly he insisted on getting out. It was the work only of a moment to run to the side of the road and return with an envelope containing two ten-dollar bills. Of course he was praised and petted for his financial ability. In a week or two he found more money, and at intervals of weeks or months continued his collections. His mistress kept an account of his earnings for the two years of his short life, including the value of a diamond ring which he fished out of the ruins of a long deserted home, and she assured me the total amount was over three hundred dollars.

One day a boy—a evil minded, wicked boy—pointed his toy pistol at poor Richard. In a glass case on the parlor table now reposes the martyred Snowflake. As the lady was telling me the history, we were looking at the little hero who lay there with glass eyes and a curly tail, and the cruel bullet was under his fore paw. The husband was in the front room and confirmed the story, as he said he had been present at several of the collections which had been by Richard for the benefit of the family.

So far, the Seybert commission will of course take learnedly about the attraction of cohesion, and show us how Kellar, the magician, can do the same if any body can be found who will lend him a couple hundred dollars and an old diamond ring. But there was a postscript which carries the mystery a step further into the field of Spiritualism where the JOURNAL fights its battles of today.

Just a week after Richard Snowflake, Esq. had ceased to snap at flies, and had gone to the paradise where it is believed fleas are refused admittance, his mistress felt him in her arms as she was walking in the street. Being clairvoyant and clairaudient she says she saw him and heard his cheerful little bark of greeting. Suddenly he jumped down and ran across the street. She followed till he disappeared under a wheelbarrow, and then a ten-dollar bill. It was his contribution to his funeral expenses. He never appeared again, and if ten dollar bills are still lying around loose or fluttering in the air, they are now doubtless gathered by dogs of another breed.

The reader might ask if I believe the story. I have testified that I stood by the glass case containing the dead dog and the fatal bullet while listening to the wonderful narrative. There, too, the cash account kept by the lady, all ready to be added up by the skillful accountant. The ten dollar bills were the only missing links in this wonderful biography. The magician was dead.

But the dog-ghost, and that last ten dollar bill? Yes, I heard all that too. I saw neither the ghost nor the bills. The reader and the editor have exhausted my testimony, save that I remember the lady said the dog seemed half asleep and refused to eat for some hours before he died, and that she was conscious of influences at such times although they never assumed human form or personality. So the mediumship of life below man might be an interesting theme for discussion.

San Leandro, Cal.
Losing its Grip.
It is satisfactory to note, from the evidence of a Roman Catholic priest, that Roman Catholicism is losing its hold on the Irish immigrant population in the United States. Mr. Kavanagh, O. S. F., says in an Irish paper:

"I need scarcely say that before I committed myself to the statements contained in my letter concerning the great falling away of the Irish abroad from the Faith, I had studied the question, and in addition to the knowledge acquired from my own experience in America, had obtained very copious information from various reliable sources—chiefly American priests, who are undoubtedly the best authorities on the subject—and whose invariable advice was, 'Tell your people to stay at home.' The only argument I shall now bring forward to maintain my position is that drawn from statistics. The number of Irish in the United States—including emigrants and their descendants—has been computed by some at 22,000,000, and by others at 15,000,000. The latter is the lowest estimate. I think we may safely put down the Irish population of the States at 18,000,000—suppose now that we subtract one fifth from that number as Irish Protestants and their descendants, we have some 14 millions who ought to be Catholics. Now, the latest Church statistics that I have seen give the entire Catholic population of the States as 8½ millions. If we subtract from that 1½ million, the number of Catholics from foreign countries, we have 7 millions of Irish who are, instead of 14 millions who ought to be, Catholics. Here we find a loss of about one half of the Irish population of the States to the Church.

This "loss" is probably largely due to the public education available to all in the States, for as people are educated they must needs, in the great majority of cases, drop away from the Church.—[London National Reformer.

Telepathic Vision.

The following narrative (translated from the Spanish) was communicated by Herr G. F. Friedrich to the Psychological Society of Munich and published in Light.

Mr. T., a high judicial dignity, now pensioned off, had in his service a faithful creature, "old Lisbeth," handed over to him by his parents, to whom he had promised to keep her for life. Lisbeth had saved money during her life-long service in the family, and she seemed to have aroused the cupidty of some relatives, who finally induced her to leave her kind master, and live with them. She parted from him in tears, and Mr. T. was also deeply moved, having tried his utmost to dissuade her. Years elapsed. He had moved to a distant town, but on her birthdays and also at Christmas he had invariably written to the old woman, and sent her some money, without, however, getting a single acknowledgment. Still he never doubted that she was otherwise than well and happy, as he had strictly enjoined on her to appeal to him in case of need. But Mr. T. narrates: "One cold, dark November night in 1887, at about 4 A. M., I was suddenly and violently awakened, and made to sit up in bed. A nameless terror seized on me. In full possession of all my mental faculties, and with my eyes wide open, I felt spellbound and paralyzed by a strange influence and by a will apparent more powerful than my own. I involuntarily was made to look in a certain direction, and then with terrible reality a vision was presented to me. I saw a deep river faintly illuminated by a yellowish-grey light, and floating on it, with head and body distinctly visible, and the long grey hair tossed by the stream, the well-known form of old Lisbeth. She stared at me reproachfully with eyes fixed and expressive of despair, intensified to frenzy, from which she was unable to avert my own. They held me spellbound, and a conversation without words, but distinctly striking my ear, took place between us.

"Master," she said, "master, why did you leave me so entirely forgotten? You were my only hope and consolation: your fault is that I must die so miserably."

"Lisbeth," I replied, "you had money, and in every letter wrote to me to send you some. Why did you not write or return to me? You faithful services to me, your devotion to my parents I never forgot."

"O master," said the form, "now I know you did not forsake me; but my relatives intercepted your letters, and kept the money. They flattered me, until I had given them nearly all I had, and the rest they forced from me by threats. They would not let me write or come to you, and when I had nothing more to give them they beat me, starved me, and made me sleep half-naked, in a cow's pen on a little straw. Only last evening my own sister's child said unto me, 'Make sure you die soon. You are not fit for anything else. To-morrow you must leave this house.' To-night I could not sleep, and knew not what to do. I thought of you, but then I said: 'He will have nothing more to do with me, and I heard a voice saying: "Nobility will help you; make an end to your misery." I ran to the river and jumped in. O Master, you are good! With these words a happy smile lit up the old face. The eyes lost their terrible expression, and assumed one soft and peaceful. The whole vision became gradually more distant, faded, and was gone."

Further sleep that night was impossible. Mr. T. determined to write at once to the clergyman of the parish in which Lisbeth lived, but urgent business that day prevented him, and he was already beginning to smile at himself for allowing a "vivid waking dream" to agitate him so much. When reading his paper on the following morning, he found in it an account of old Lisbeth's suicide by drowning, at the time he had the vision, and under circumstances and from

causes exactly identical with those revealed to him at that time, an incredible story, or at best but a marvellous coincidence, says the ignorant skeptic. Marvellous, indeed, says I, but one of those marvels of God's spiritual universe, of which but an infinitesimal fraction probably is revealed to us in our earth-life. The spirit of a drowning woman in the very act of departing from the body, rushes to the person then uppermost in her thoughts, and impresses on that person not only these thoughts, but even her own picture, and that of her surroundings.

The Postmaster General's Premonition.

The death, by his own hand, of a prominent lawyer, Franklin B. Gowen of Philadelphia, created a sensation in public and political circles week before last, and as he carried a heavy life insurance an attempt has been made to show that he was murdered. He was an old-time friend of Postmaster General Wanamaker, and the intimacy between the two gentlemen was of the closest description both in their business and social relations. In the company of some of his associates, on the 16th inst., Mr. Wanamaker told the following story of a presentiment he had of Mr. Gowen's death:

"On Friday evening, as I was seated in my library, I felt a queer sensation come over me. It made me feel much distressed and very uncomfortable. It was as though I had a premonition of some impending disaster. At the same time it flashed across me that my old friend Mr. Gowen was coming to visit Washington. I did not connect the two ideas together at the time, but I could not get rid of the impression that something serious was going to happen. My daughter-in-law wanted to go over to the White House that evening to make a call and asked me to accompany her. This unaccountable sensation I was experiencing, however, induced me to request to be excused, and I told her that I was feeling too uneasy and distressed to be able to go with her. The next morning, as I was dressing, the thought of Gowen again came into my head and the same uneasy feeling returned. I said to myself: 'Oh, Gowen, you did not come to see me this time,' referring to his custom of calling on me whenever he came to the city. The work of the day chased my apprehension away, but you can imagine my feelings when I heard that same afternoon that poor Gowen had killed himself. I believe that he came over here with the express intention of making away with himself, desiring to give as little trouble as possible to his family and to have his remains buried by myself, who was his only friend in this city." Mr. Wanamaker went to Philadelphia to attend the funeral.

Talmage.

Talmage certainly has oratorical power, and his oratory is unique. He is an actor and he knows how to play the part of the clown. He has art and says things which amuse by their very extravagance. His wit is coarse, but for this very reason it is effective with the average audience. He possesses largely of distortions of facts, of absurd stories, of evasions and exaggerations and of downright falsehoods. He is not a learned man, but he knows enough to know that many of his statements are untruths. He indulges in lying, and I have no doubt that he believes that he is justified in lying, that it is approved of God, since it is in the interests of religion. With the fathers of the early Christian church it was a maxim that falsehood was justifiable when used in the interests of their faith, and with many this is a practical belief to-day.

Talmage is an illustration of what is true beyond dispute, but of which so few comparatively have a clear idea, viz: that religion and regard for truth, that religion and a fair disposition, that religion and honorable and scrupulous methods, have no necessary connection, and may and often do exist apart from each other.—B. F. Underwood.

It will be remembered that the police of Arran buried a murdered man's boots in order to lay his ghost. We wonder what is the origin of that idea? In some parts of Great Britain we are informed that one slipper of a man who has "died hard" is buried with him. What can he want with a single slipper? And how does the possession of that slipper conceivably keep his ghost quiet?—[Light.

QUESTIONS AND RESPONSES

1. To what church, or churches, did, or do your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons, briefly, for the answers you give.
6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY MARY A. PERRY.

1. My father and mother both belonged to the Universalist church. I also have belonged to a Universalist church. I have been a Spiritualist for twenty-five years.
2. Just what you are not doing—fighting frauds and advancing the idea of organization. I am a feeble old woman, 72 years of age. May the good angels help you in my prayer.

Bristol Springs, N. Y.

RESPONSE BY E. G. RAYFORD.

6. The greatest need of the Spiritualist movement is to afford to the people at large ready means of investigation. The most available method for this work must be through well directed systematic effort on the part of Spiritualists in devising means for the general spread of its phenomena and literature. The public mind must be educated in the spiritual philosophy. A large per cent. of the people read, while but few investigate, simply because the means of investigation are not at hand; and while as a whole the American people read much, their reading is confined to current popular literature and such religious matter as is usually pressed upon their attention. While Spiritualism proper is, or may be, the greatest blessing of this age, it is little understood by the masses beyond the fact of spirit return. The better informed know that its teaching involves a religious revolution of all their cherished theories, and hence the religious antagonism which it is the work of Spiritualism to overcome. The human brain is not a thought generator beyond physical instincts—indeed we know nothing amounting to an idea except what we have learned. We have, however, the faculty of compiling or bringing together the fragmentary impressions made upon the mind here and there, and the result is often improperly called an original idea. It is upon this principle that all great movements among men, both religious and political, become strong and commanding. The pet theory is persistently pressed upon the people by enthusiastic leaders until their ideas become dominant, are accepted and believed to be true. I have an instance now in mind. When secession was first agitated, very few believed in it or had any serious thought of its final accomplishment, but the leaders, both through the press and on the stump, brought a majority of the people to accept the absurd theory of State sovereignty and the right of secession. Look at the immense growth of Methodism through the process of forcing its claims upon the people everywhere. Spiritualism must be impressed upon the public mind, not as seeking to establish a creed, dogma or religion—for this is impossible, but upon its own merits as the grandest revelation of the age—a philosophic and scientific knowledge of the origin and possibilities of mankind hereafter, set once in harmony with reason and natural justice.

Columbus, Ga.

RESPONSE BY T. E. CASTERLINE.

1. I do not belong to any church. In early life I went through the conversion process and joined the Methodist church, but being inclined to read both sides, soon became skeptical and backslid. My parents nominally belonged to the Methodist church but were not active in the work.
 2. I cannot say that I am a Spiritualist, though all my hopes, sympathies and desires are in that direction.
 3. Am not really convinced but am simply hopeful and constantly reasoning along that line.
 4. I have seen a great deal of what was claimed to be phenomena, but nearly all of it was fraud; for instance, the case of table tipping would be explained without calling it a spirit phenomenon. The only phenomena I ever witnessed that I could not readily explain was in the presence of Mrs. Coan of New York, in the winter of 1882. I think Mrs. Coan's recommendations referred to her as a celebrated rapping and writing medium, and during the seance, it seemed to me she sustained her reputation; the memory of what I saw and heard there has never left me, and is the only evidence to which I can cling as offering any hope of a life beyond the grave.
- At that time, rapping was the principal phenomena talked about, and much interest was manifested in the subject by the people generally. The place at which Mrs. Coan gave the seance in question was at a small village, in the State of New York, known as Tioga Centre. She had sent out her circulars about one week in advance, and when she arrived she was greeted by a large and critical audience. A common breakfast table was procured from the hotel and placed in the middle of the hall. Then Mr. Coan, who accompanied his wife, asked the audience to appoint a committee of four persons to sit round the table for communications. This was quickly done, the four persons being Ezekiel DuBois, Dr. David Earle, Wm. Oakley and the teacher of the village school whose name I have forgotten. DuBois was an atheist, Dr. Earle a Universalist, but leaning toward materialism. Mr. Oakley was simply a worldly but accepted the teachings of Christianity. The committee was the best that could possibly have been selected from that audience. As soon as the committee had taken seats around the table, Mrs. Coan asked: "Are there any spirits present who would like to communicate?" Instantly three raps were plainly heard upon the table. She then asked the spirits to indicate which one of the committee they desired to communicate with, by rapping when the right one was pointed to. The different members were then pointed at, and the raps indicated that DuBois was the man. By questioning the raps, it was ascertained that it was a brother of Mr. DuBois; that he died of hip disease on the 16th day of March, 1841; was 33 years of age, and many other questions were answered relative to himself, the business he followed, etc. One thing very peculiar about this seance was, that Mrs. Coan and her husband, who sat about ten feet away from the table, were both prevented from seeing anything that was done

at the table by having large newspapers held about their heads by two men, and the persons pointing to words, dates, etc., often tried to be tricky, and, after two raps had been given at a certain word or number, they would drop the pencil to the next, and though the third rap would be given, another would immediately follow and Mrs. Coan would announce the fact that the pencil had been changed.

She also wrote names to correspond to names written by persons in the audience, and the papers concerning the names written by the audience were folded closely and piled upon the table. Then the papers were picked up, one at a time, and three raps were the signal that the paper picked up contained the same name she had written and was found to be correct in every case.

There was, however, a communication received by Dr. Earle, purporting to be from his father. The raps signified that a spirit wished to communicate with him—pelled out the name of his father, said he died at his residence in Oshkosh, Wis., that he was sixty-three years of age at death and gave as the cause of death, old age. Now, all of this communication was true except the statement that he was dead. He was alive and well, and didn't die for a number of years after that. This false communication somewhat staggered me, though there were, perhaps, a dozen that were true in every particular.

5. I regard Spiritualism as a religion because its teachings embrace the idea of a God and our relation to Him both as mortal and immortal beings.

6. Organized efforts.

7. Knowledge is power, and the more useful knowledge we acquire, particularly of the higher laws of our being, the better will we be enabled to perform our duties in all the relations of life.

Edgar, Neb.

Jesus and the Jews.

Dr. E. G. Hirsch, Rabbi of the Sinai congregation in Chicago, is generally recognized as one of the most scholarly men in the city. He is a progressive, public spirited citizen of whom Chicago is proud, and his views on any subject always attract attention. Just before Christmas he was interviewed by a reporter for the Chicago Herald as to the views of liberal Jews concerning Jesus. Here is the report:

"You must understand, to begin with," he said, "our position with reference to the exact lives of Jesus. We do not believe in the inspiration of the New Testament or the Old Testament. We do not believe that the authors of the different books of the Bible laid any claim to inspiration or infallibility. The gospels of Matthew, Mark, Luke and John are not authentic, and were not written by the persons whose names they bear. They contain internal proof that they originated, at least, as late as the year 100, and perhaps as late as the year 200. They are not for that reason entirely destitute of truth, but they are a maze of fact and romance inseparably woven together. The gospel of John portrays a Jesus entirely different from the Jesus of the other three gospels. We do not, therefore, believe a great deal of what is said about Jesus in these books."

"What parts in particular do you reject?"

"We reject the doctrine that Jesus was God. If these books teach it, but I do not believe that Jesus ever claimed to be God, or that these books fairly represent him as claiming it. We also reject the doctrine of his pre-existence, and do not believe that he lived in heaven before he lived on earth. We reject, of course, the doctrine of his miraculous birth. The gospels are not consistent concerning his birth, because they trace his descent from David through Joseph."

"What about the immaculate conception?"

"We reject it. We do not believe in original sin. We do not believe that any one inherits either guilt or depravity, either from Adam or his immediate progenitors. Therefore we do not believe that Jesus was specially exempted from such a law of heredity."

"Do you believe that Jesus wrought miracles?"

"We do not, because we do not believe that any one ever wrought a miracle. We do not believe in miracles at all. The New Testament miracles are evidently patterned after the Old Testament miracles. Jesus is said to walk on the sea because Moses went through the sea. Jesus feeds the multitude miraculously because Moses did it. Jesus raises a dead child because Elisha did it. Now we do not believe in the miracles of Jesus, of Elisha, or of Moses or anybody else."

"Do you believe that Jesus made an atonement for sin?"

"We do not. We do not believe that a propitiation of God by the sacrifice of himself was ever taught by Jesus, nor that a propitiation of God by any sort of sacrifice is taught in the Old Testament. Jesus said almost nothing on the subject of an atonement for sin in the gospels, and what little is attributed to him is evidently spurious. As to the Old Testament, David said: 'Thou desirest not sacrifice; else would I give it; thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.' The succeeding verses, in which the psalmist is made to tell God that after the walls of Jerusalem were built he would delight in burnt offerings were evidently interpolated at a later date, for the walls had not been built in David's day. Our doctrine is that God is love. God loves wicked and good alike. Indeed, he loves the wicked more than the good, on the same principle that an earthly father loves his deformed child the most. The sufferings of the wicked are acts, not of vengeance, but of discipline, and prove a greater depth of love than do the prosperous condition of the good. God is not a Shylock. He has no attribute of justice which compels him to punish. Therefore, there is no need of any atonement."

"You deny, of course, the messiahship of Jesus?"

"Yes, we do not believe in any Messiah. We believe that the only Messiah promised in the Old Testament was a temporal prince, who should bring political deliverance to the Jewish nation, and we do not even believe in such a Messiah as that. Our Messiah is not a person but a condition."

"How about the moral and religious teachings of Jesus?"

"We believe that they were of a very elevated and noble character, but we do not believe that they were original with him. Nearly everything good that he said, including the golden rule, is to be found in the Jewish writings of his day. He taught a religion of love, and the only part of his system which was new is impractical and irrational. The idea of selling all we have or giving it away, and of not resisting evil is simply absurd. No one has ever been able to comply with it, and if it were complied with the effect would be to encourage wrong doing."

"What do you think of the sinfulness of Jesus?"

"We do not believe in it. We believe, however, that he led a life of great purity and devotion. If the Jews were to make up a canon of saints, you may rest assured that they would canonize Jesus. We do not believe, however, that he was the only saint. We do not believe that he illustrated the duty of love and forgiveness any better than numbers of others. For instance, his dying exclamation, 'Father, forgive them, for they know not what they do,' is fully paralleled in the death of Socrates."

"Do you admit that the Jews are responsible for the crucifixion of Jesus?"

"We do not. Crucifixion was not a Jewish mode of execution. The gospel represents Jesus' trial as occurring in the night, and the execution as occurring on a feast day. Now, it is absurd to suppose that any arrangement like that could have been made by Jews. It is not at all probable that the Jews influenced the execution of Jesus. It is well established that Pilate did not care a straw for their wishes, and, on the other hand, used to go out of his way to insult and oppress them. There may have been an intrigue between Pilate and Caiaphas and the other priests, but the Jewish people as a people had no ill-will to Jesus. On the other hand, all the accounts agree that they heard him gladly, that they received him with hosannas, and that they would have made him a king."

"What do you think of current Christianity?"

"I think that if Jesus were here now he would not recognize it. It bears no resemblance, either in spirit or in form, to the religion of Jesus. Jesus' great doctrine of love is more honored and observed among the Jews than among the Christians. The hatred of the Christians for the Jews is the most unreasonable and abominable violation of the spirit of Christ imaginable. I believe the Jews of Chicago are more completely estranged than the anarchists or Clan-na-Gael."

"Then you are not very likely to celebrate Christmas?"

"Yes, we will, too, but it is accidental. We always celebrate the Jewish Feast of Lights, which comes on the 25th of the Jewish month of Kislev, and this year it happens to come on Dec. 25. We celebrate it with the evergreen tree and candles, just as Christians celebrate Christmas. This Feast of Lights is spoken of only in the apocryphal book of Maccabees."

My Experience.—Continued.

To the Editor of the Religio-Philosophical Journal

The wonderful exhibition of spirit power, in instantly destroying an appetite for tobacco which daily use for thirty four years had made so strong and I could not overcome, convinced me of two very important truths: 1st, That Spirit friends can, as will, help earnestly desired to do so, powerful affect the physical organization as well as the spiritual. 2d, That to induce them to use their power in our behalf we must pray—not as many professing Christians do, simply going through with a form of prayer, but earnest, insistent, persistent prayer. As James Montgomery has most beautifully defined it,

"Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motive of a hidden life,
That trembles in the breast."

"Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near."

"Prayer is the simplest form of speech
That man can utter;
The sublime strains that reach
The Majesty on high."

Next to breathing, praying is the first thing in life we do. The cry of the new born babe is its prayer for something wanted in consequence of its changed condition or new environment. Can anything more powerfully move the parent's heart? When the young of a dumb brute utters a cry of distress, it is its prayer; and does not the dam instantly respond to the call? Practically, everybody believes in prayer though many theoretically, ridicule it. I want something I have not, but which my neighbor has. I ask him for it. This is a prayer. If I get it, my prayer is answered. If I don't get it from him I ask of another. This is perhaps a homely illustration but it shows how universally the "prayer principle" is acted upon in every-day life and that to pray is as natural as to breathe.

It may be said, however, that this is not what is generally understood as prayer, which is usually regarded as the act of asking something of the Almighty. But, it is the same in principle whether I ask a friend for a loan of money or God for strength to resist temptation or overcome evil habits. In either case I want something, and ask for it where I think I can get it. We don't ask a pauper for money nor a foot passenger for a ride. The great trouble is that too many are not willing to ask of God for favors from friends (praying to them) and do not consider that they need and can get, simply by the earnest asking, much more valuable favors from the Spirit-world.

Our dependence upon each other for assistance in all the varying conditions of life, in sickness, pain, want and distress, and not only in adversity but in prosperity even, will be readily conceded by every one. All Spiritualists, it seems to me, will as readily concede that the same principle of mutual dependence, the weak upon the strong, the ignorant upon the wise, those just born into the new life upon those who long before passed "over," must continue in our future home. Is there then a break in the operation of this law at the grave? May we consistently ask of our friends in the physical form for material assistance and not with as much assurance ask of those on the "other side" for their help not only in a spiritual way but that they may be induced to influence others, either in the form of out of it, or both, to bring about that which we so earnestly desire, provided it be both possible and desirable?

That a materialist should not pray, except to individuals, is in perfect accordance with his belief. But why Spiritualists should ridicule prayer, as some do, is more than I can comprehend, for they know that their friends passed on before are occupying a position in life which they are more powerful than while in the form. Why not then ask for health, sickness, wisdom in perplexity and trouble, strength in weakness, and love to comfort and sustain at all times, feeling assured that in accordance with God's laws our prayers will be answered? Is not this reasonable? I believe it is, and desirable.

Do I believe in the efficacy of prayer?—Yes, within certain limits—the limits of the possible. No answer to prayer will ever come that requires the suspension of the operation of any law. In some cases this may seem to be so, but in all cases, other laws of existence or operation of which we are in partial or entire ignorance, have been brought into the case and being superior to that of which we do know, the latter has operated in

perfect harmony with them while seeming to us to have been wholly suspended.

To one in ignorance of the method of operating a balloon it would seem impossible that individuals may with impunity rise skyward till the earth becomes to them in size as a star to us, yet there is no suspension of the law of gravity in the case. In fact it is because of the cordility of its operation that the aeronaut boldly seats himself under his balloon and disappears among the clouds to reappear at his pleasure.

I apprehend that the wisest among us are in ignorance of the operation of very many physical laws. But who understands the operation of those more powerful but subtle psychical laws of whose existence we are assured? Or who can say what combination of the latter with the former may not at some time be brought about by science by means of which we may yet outdo even the wonders of the imagination? The telegraph, the telephone and phonograph are only hints of the possibilities that lie in store for us when our knowledge of the operation of some psychical laws shall have become as complete as that we already possess of some of the physical. Shall we assume that our friends in the Spirit-world do not already possess this knowledge? Who then shall say what is impossible? There can be nothing that is desirable, no matter how unlikely its accomplishment may seem to us, that we should hesitate to pray for. Is not the fact that something is desirable, pretty good evidence that its accomplishment is possible?

Though it may seem doubtful or impossible to us, yet our friends "over there" know more about it than we do. Let us but do the praying in sufficient earnestness to arrest the attention and enlist the sympathy of good spirits and if the answer be possible and desirable, or at least not objectionable to them, no matter how it may seem to us, we shall get it.

The whole nation prayed earnestly for the recovery of President Garfield; but the assassin's ball and the physician's probe had made an answer impossible. The failure in this case should not be cited as an illustration of the uselessness of prayer. On the contrary, in another similar case we should all pray as earnestly again and leave the Spirit-world to decide whether an answer be possible or not.

Wonderful as was the knowledge I had obtained through the kindness of Mr. and Mrs. B. it was soon to be followed by what was possible still more wonderful. Calling one evening at a neighbor's to learn the condition of their sick child I was surprised to find the little fellow seemingly at the very gates of death, lying in his crib surrounded by his parents, Mr. and Mrs. B. and F. G. Barnes an attorney in the place, who had also been investigating Spiritualism. The latter had one hand extended to the little sufferer whose tiny fingers clasped one of his. No word was spoken as room was made for me among them. For nearly half an hour the battle raged fiercely between the death angel and the forces fighting for his discomfiture. Then the little one began to breathe more naturally, and unclapping his fingers from Mr. Barnes' hand, dropped quietly off to sleep. I shall never forget the look of gratitude given Mr. Barnes by the parents whose features but a short time before bore the impress of despair.

What did it mean? I could not understand, and earnestly asked what had been given the patient to produce so remarkable a change. I was very incredulous when told by Mr. B. that nothing had been given him except what was imparted through the organism of Mr. Barnes; that the latter was an excellent healer; that such persons are used by the Spirit-world to cure diseases, for which purpose many of them are more successful than the regularly educated physician.

This incident happened prior to the last one mentioned in my former article and I was unprepared for such statements. I could not doubt his sincerity nor could I doubt what my eyes had just seen. But that disease could be cured in this way without the use of something tangible, like medicine of some kind, I could not believe. I had read of healers in the newspapers and believed them to be as therein represented, a cranky set of fanatics whose presence in some insane asylum was a "consummation most devoutly to be prayed for."

But I was soon to know more upon this subject. In a short time my little daughter was taken sick and rapidly grew worse. When I called for the only physician in the place I found him in a beastly state of intoxication. Remembering the circumstances above related I determined to try Mr. Barnes and did so. It was less than ten minutes after he had taken her hands she was visibly better and her recovery was so rapid under his treatment that we were astonished. To say that we were grateful does not half express our feelings. But greater than our gratitude to Mr. Barnes as the agent of the Almighty in averting an impending evil, was the feeling of intense thankfulness that I had been permitted to be not only the recipient of the continued existence of our departed friends but that it had been made known to me of a surety that they could and would, when given the proper conditions, labor for us in alleviating pain and healing the sick. What grander conception of their occupation than this?

Walking the golden streets of the New Jerusalem, playing on a harp and singing "Hosannas" to an imaginary being who was eternally thinking of his own glory and for whose glory they were to sing, was a more terrible punishment to the souls of the people who were suffering eternal torment in the "Lake that burneth with fire and brimstone" than could possibly be contemplated in the New Jerusalem, was an avocation I never regarded with favor even in my younger days when quite orthodox in my belief. But this was something entirely different. Pouring vitality through the nervous system of the healer into that of the invalid, killing the germs of disease, driving them out of the system, thus destroying pain and restoring the sufferer to health, was something that even a God might be glad to do. This was a work similar to that done by the gentle Nazarene and was a new conception to me of the work to be done in the Father's house, and my heart went out in gratitude to those angelic workers and in deep, grateful reverence and devotion to Him whose commands they were obeying.

But an experience richer and far more satisfactory was still in store for me. My daughter was soon after taken down with scarlet fever, followed in a few days by my boy. While lying with her in my arms the first night after becoming assured as to the disease and thinking of calling in Mr. Barnes again, it occurred to me to try what could be done through my own organization. Taking the little one's hands in mine and engaging in earnest prayer for her relief I was soon greatly rejoiced to perceive that the fever which had been so strong upon her was coming to me, and while it seemed burning up with it my child was in its normal condition and sleeping as sweetly as though nothing ailed it. I had heard Mr. Barnes say that he "took on" the symptoms of the disease while

healing, therefore I knew that my prayer had been answered. No more thankful heart was ever lifted in gratitude and love to the Almighty than mine on this occasion. I carried her and my boy safely through the fever, and for a number of years thereafter no physician, on professional business, ever crossed my threshold. I became an enthusiastic advocate of this way of treating disease and determined to pursue it myself as an avocation. My brief experience, which compelled me to give it up in grief and disgust, I will relate in another article. J. D. L.

Assertions Without Facts.

To the Editor of the Religio-Philosophical Journal.

At the great Catholic Congress lately held in Baltimore, in a large meeting of the late Daniel Dougherty of New York made a brilliant address, an impassioned plea for the Catholic church. We can allow for the devotion of his faith, but his historical misstatements are open to criticism. Portraying the persecutions of Catholics in our country he said: "The only religious martyrs who ever stained our fair land by their blood were Roman Catholics." Has he ever heard of Mary Dyer the Quaker mentioned in New England? Or of Quaker women scourged through the streets in bloody anguish? Of the tongues of heretics bloodied with red hot irons in Puritan days?

Again he says: "The slaves of the South in ante war times were treated like high bred guests when compared with Catholics in Colonial days." For every Catholic treated with personal cruelty or insult thousands of slaves were worse treated, and if this brilliant orator does not know this he has but held his peace until wiser. Were Catholics in those days sold on auction blocks, hunted by blood hounds, branded with hot irons, sold away from wives and husbands and children, and compelled to take new mates, marriage spurned and human rights and family sanctities scoffed at?

That all this, and worse, was the treatment of slaves can bring thousands of witnesses to prove—advertisements of branded and scourged men and women, rewards for return of runaway "dead or alive," narrations of slaves whipped to death and burned alive—all authentic and well proved. That Catholics were misused in those dark days there is no doubt, but so were others, for the tender mercies of bigots, Protestant or Catholic, are cruel.

He waxed bolder in his assertions, proclaimed the "grand old church" as "the champion of the people against the encroachment of tyrants" in days gone by and proudly declared: "Let the...historian search the archives of Spain, the libraries of Europe, and the deeper search the more glory will adorn the brow of Catholicity." Spanish history reveals the awful truth that the Inquisition in that country, under the cold blooded Torquemada, burned alive in the fires of the auto da fe over ten thousand victims in twenty years, and these guileless of crime, but heretics in the eyes of Catholic inquisitors. These are but a part of the gross misstatements of the special plea for Catholicism. Liberty of conscience for all, but no favors for any, entire separation of church and State and the obedience of all sects to the laws of the land is the American idea which includes impartially, Protestant and Catholic.

When Charles J. Bonaparte, in this same convention, in his plea for "The Independence of the Holy See," declared amidst great cheers, "Whether the Pope be an exile or a captive, a subject he cannot be," he brought out the bad and dangerous elements in Roman Catholicism, the pernicious doctrine that the Pope, or any religious official, should be above the laws of the land; that allegiance to the church is above allegiance to the State. Whether in Rome or elsewhere the Pope should have entire freedom as a Catholic dignitary, but should be a subject under Italian laws or under those of any country where he may be. No persecution for opinion's sake, recognition of personal goodness everywhere, but no ignoring of history to glorify Catholicism, or any "ism."

G. B. STEBBINS.

"MERLIN" MIXED.

Dr. MacLennan Vindicates and Explains His own "Startling Predictions."

To the Editor of the Religio-Philosophical Journal.

On December 7th the JOURNAL published a communication signed "Merlin," and whose article was headed "Those Awful Predictions." "Merlin" has imposed upon the editor of the JOURNAL and all its readers. He would have them believe that he was an astrologer. No indeed; were he possessed of astrological acumen he would have admitted the truthfulness of the quotation from the San Francisco Report. He says: "Such a method of judging public affairs (by a figure of the heavens at the first of the year) is a thing unheard of by an astrologer." Were he an astrologer or even an energetic and talented student of the "sublime science," he would know enough to know that on January 1st, 1889, between the hours of 12 and 1, an ecliptical conjunction of the sun and moon took place in the 11th degree of Capricornus. On that day (in the words of Shakespeare) "The planets in evil mixture to discord wandered." Saturn, ruler of the place of the eclipse (according to the ancients) was very much afflicted—he being located in Leo, a sign of contrary nature to the chemistry of Saturn, and the sign wherein he had wandered according to the esoteric teaching of the founders of astrology. Saturn was also grievously afflicted by the opposition of Mars and Venus. He was also (as viewed from our planet) retrograde. Mars disposed of him by triplicity and received the luminaries in his exaltation, for Mars is exalted in Capricornus and, therefore, was joint ruler with Saturn in the place of the eclipse. As Mars was fortified by the conjunction with Venus and the application of Jupiter from his own mansion Sagittarius, it clearly foreboded more than one tottering empire, and that certain monarchies would be overthrown during the reign of said eclipse, which is two and one-half years.

It was because of these positions of the heavenly bodies, at the ecliptical conjunction of the luminaries, which accidentally occurred on the first day of the year 1889, that I predicted "We see thrones washed to the earth," etc., which has been verified by the overthrow of the Brazilian monarchy! Mars and Venus in Aquarius represent the new Republican government in Brazil, and as they were located in the scientific and fixed sign of human form, and supported by the benign Jupiter; and as they (Mars and Venus) are despoiled of all the other planets by house, exaltation and triplicity it is positive assurance that the new Republic of Brazil shall endure and that she will yet stand in the front rank of nations. The star of our nation's moridian is her best friend and counselor and the only one of the planets not disposed of by the twin stars of the Brazilian Republic. The end is not yet, others will soon follow.

Religio-Philosophical Journal.

PUBLISHED WEEKLY AT 92 LA SALLE ST., CHICAGO.

BY JOHN C. BUNDY.

Entered at the postoffice in Chicago, Ill., as second-class matter.

TERMS OF SUBSCRIPTION IN ADVANCE.
 One Copy, 1 year, \$2.50
 6 months, \$1.25
 SINGLE COPIES, 5 CENTS. SPECIES COPY FREE.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

DO NOT IN ANY CASE SEND CHECKS ON LOCAL BANKS.
 All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line. Reading Notice, 40 cents per line.

Levy & Thomas, Advertising Agents, 120 North Dearborn Street, Chicago. All communications relative to advertising should be addressed to them.

Entered at the postoffice in Chicago, Ill., as second-class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility for the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Selected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.

CHICAGO, ILL., Saturday, January 4, 1890.

Persons receiving copies of the RELIGIO-PHILOSOPHICAL JOURNAL, who have not subscribed, may know that their address has been supplied by a friend and that the paper is either paid for by some one or is sent with the hope of closer acquaintance. Those receiving copies in this way will incur no financial responsibility and the paper will cease going after the time paid for in the one case or after four weeks in the other.

Steps Towards Organization.

The three editorials, "Unity," the "Creed" and the one in the last issue of the JOURNAL, "The Religion of Humanity and Church of the Spirit," sum up the developed sentiment of those who share the JOURNAL's aspiration for something higher. These three articles cover three positions held by most Spiritualists. We designate these positions thus: "Spirit Manifestation," "Spirit Communion," and the "Inner Light and Life of the Spirit of God."

The recognition of man's relation to the unseen in this threefold form makes the movement distinctive and unique; never before in the history of the world has a movement stood upon such impregnable ground. It rests upon scientific unity, and ascends into the higher regions of a supersensible faith. It is at one with the aspiration of the age. It reaches down to the sensuous perceptions of the materialistic seeker and ascends in soul-culture to the fruitions of the spiritual light of the freed soul. It is the church of the spirit.

First. Spirit manifestation. Notwithstanding the fact that the world has had open, palpable communication with the Spirit-world for forty years, there are still vast numbers who seek to know by scientific tests the verity of the continuity of personal existence beyond the grave. This, spirit manifestation in multifarious forms affords; and it will be maintained by this movement, but only in such form, however, as will preclude fraud and deception. This it will insist upon at all hazards; for the world has a right to the truth at the threshold of a spiritual life. It is proposed not only to teach, but to demonstrate the continuity of life. This is fundamental.

Second. Spirit communion. When the mind is satisfied that man has a continued existence beyond the grave, it naturally enquires *cui bono*? This question can only be answered by a new life; the beginning to grow into higher spiritual states by communion with those spiritual associations with which man is or may be constantly in rapport. As he purifies his life from its gross animality the uplift of the soul is felt in the quickening of its faculties and powers. There are no longer two worlds, but one, in which man finds himself a denizen; his associations are consciously of time and eternity, and he learns to live by the eternal law manifest in the spirit, and as he is true to this law he finds himself in the enjoyment (third), of the inner light and life of the spirit. On this mount of transfiguration, man beholds the grand purpose of his being and the steps of his ascent. He communes with the Great Spirit and knows by substantial experience that it is his very life. The seeker no longer questions the eternal verity. He is at one with the all-pervading essence. Faith has become reality; doubt has ceased. He knows.

We have thus, in as simple words as we

can command, presented the salient objects of the Movement under consideration. Is there anything here which a Spiritualist can object to? The JOURNAL's effort is to conserve all that forty years' experience has given and at the same time to see if what has been gained cannot be utilized; and this superabundant knowledge fixed into a higher soul-growth. Certainly this is desirable. Can this be done without proper organization? Never! Individuals here and there, solitary travellers toward the Temple of Light may accomplish it, but the great seething, toiling masses—never! Spiritualists, don't blink the facts. Just so sure as you live there is a day of reckoning coming when you will have to square your accounts, with no one to go bail for you or make up deficits in duty if any are found. If you are in doubt on this question of organization it is high time you gave the subject your profoundest thought. It is time you should consider it wisely, fairly, comprehensively and come to a conclusion; and then act on your convictions, whatever they may be.

The Outlook.

Under the above title, *Light* (London) devotes its editorial pages in a late issue entirely to the agitation concerning organization. It bases its remarks upon the JOURNAL's work in that direction and quotes nearly in full "two valuable letters," one from Mrs. E. L. Watson and the other from G. B. Stebbins which appeared in the JOURNAL some weeks ago. It follows these letters with two columns of comment, and quotation from an Australian contemporary. To an intelligent "outsider," who in common with all intelligent people knows the value of and believes in organized systematic work, it will seem very strange that the heartiest, indeed almost the only endorsement of the JOURNAL's effort thus far, from Spiritualist contemporaries, should come from England and far off Australia. The reasons for this are clear enough to us and do not affect the merits of the main question. Timidity, want of a well digested system of belief, sway of the commercial vendors of spiritualistic wares, indifference, and pre-occupation in personal affairs may, in brief, be said to stand in the way. These can only be overcome by faithful, persistent, patient effort. We cannot do better than to quote *Light's* comments and extracts, above mentioned:

"The best and most representative minds see the desirability of introducing law and order into this chaotic movement. Much has been done by the sheer force that Spiritualism wields without any help from organized direction on our part. If it had been properly organized, the results achieved might have been multiplied a hundredfold. A little organized effort some years ago swept away one of the great abuses of commercial Spiritualism, and dislodged the fraudulent trader on mediumship from his vantage ground. If we were regularly organized the abuses which cast such a shadow over our efforts would soon disappear.

"We are cramped and crippled for want of funds. Nothing in this world can be done without money, and most things can be done with its aid. A proper organization would command support, control funds adequate for the many enterprises that wait on man's parsimony and selfishness, and would attract requests that those who have no claim on their money and no further need for it would leave to the cause that embodies their faith.

"We do nothing worth mentioning in the way of systematic research. Nor shall we until a command of adequate funds enables us to establish that 'school of prophets' that is essential. For all these years we have been dependent on the chance discovery of some medium whose powers are frittered away in the effort to gain a livelihood. We have taken no pains to conserve and develop them. We have left a person, who must be sensitive to a high degree, to battle unaided with suspicion, often with cruel indignity and calumny. And then we have wondered that some of these hardly used natives have broken down morally, mentally, or physically. We have ourselves to blame for all that has gone wrong. These sensitive natures cannot be used as we have used them without deterioration, and the result is chargeable on us. We shall not clear ourselves of it until organization enables us to dispense with the faulty methods that have produced these sad results: until we seclude our mediums from debasing influences, train and develop their powers with intelligent care, and study the great problems of psychics systematically and scientifically.

"We are not alone in this expression of conviction. The *Harbinger of Light* (Melbourne), just to hand, contains a letter from Mr. Eglinton, on which there is an editorial that is worth attention. We support our own arguments by the words of our wise and temperate contemporary in the antipodes, using some liberty in condensation."

In the early days of Modern Spiritualism, physical phenomena were not only the backbone of the movement, but in the estimation of most people were considered to embody Spiritualism in its entirety. The believers affirmed the facts; the disbelievers denied them *in toto*; still, the evidences of the facts accumulated and conviction increased in proportionate ratio. Most of the phenomena in those times were genuine, and the fraudulent medium was comparatively unknown; had he remained so there is little doubt but that the whole phenomenal facts would have been universally accepted; but, as in nature every light has its shadow, and in art good things usually have their counterfeit, so has Spiritualism its shadows and its imitations, which have obscured and deceived the trusting, and intensified the skepticism of the skeptical to such an extent that in connection with this subject the ordi-

nary laws of evidence are disregarded and he becomes an example of what has been aptly called the credulity of incredulity—a somewhat contemptible object in the eyes of a rational observer. For the prevalence of this antagonistic mental condition we have to thank (or blame) the fraudulent medium, who has done more to put back the acceptance of Spiritualism, especially in its phenomenal aspect, than all the conjurers, scientists, and clergymen combined.

Mr. Eglinton casts the responsibility for frequent degeneracy of mediums on Spiritualists generally, and we incline to think that in the main he is correct; but *who* is to blame? If the responsibility is diffused over the whole mass, it rests very lightly on individual shoulders, so light as to be imperceptible to all but a few highly sensitive persons, who perhaps are the least guilty. The true causes in our estimation are, first, the want of liberality on the part of wealthy Spiritualists who, with a few honorable exceptions, are much less liberal than members of the various Christian churches; and second, the want of organization. The benefit that would accrue from the conservation and progressive development of proved mediums is incalculable.

All phenomena, from the simplest to the most transcendental, are produced by law. A long experience in all grades of spiritual phenomena and intercourse has convinced us that results depend either upon the condition of the mediums or their environments, and that the uncertainty of results in meetings for the evolution of particular phenomena, is due to the variable condition of the instruments. Although this is usually traceable to imperfect conservation of the medium's energies, or the unfavorable conditions in which he is placed, it not unfrequently happens that even when in good condition his polarity, so to speak, is disturbed, or even reversed, by the action of positive antagonistic minds in his vicinity, which act like iron on a compass; indeed, a medium is, as a rule, a very delicate instrument, which unless taken great care of by skilled hands, can never be thoroughly relied upon. There are so many things likely to disturb the equilibrium of forces on the mundane side that even with the greatest care, perfect conditions cannot be commanded; but were the laws of mediumship as far as known adhered to, and every precaution taken to insure harmonious physical and mental conditions in the medium and those immediately connected with him, large results would accrue and absolute failures would be the exception.

Mediumship is not dependent on morality, and the gifts are more peculiar to those of a sensitive and plastic temperament; what wonder then that when mediums are placed in unfavorable conditions so many of them are incapable of resisting the demoralizing influences by which they are surrounded? The practice of their mediumship becomes a simple matter of business and all sentiment dies out of it. At every step in this direction the influence of the higher controls who aided them during the predominance of the moral sentiment becomes weaker, and that of a lower grade in harmony with their condition takes its place; not necessarily evil spirits, but unwise, who will help the medium to obtain phenomena by dubious means, or even encourage him to simulate them, when they do not come in the ordinary course. Another cause of degeneracy in mediums is the use of stimulants to restore the system when depleted of vitality in the production of phenomena—too often the result of the demands made upon them by their clients, which they will strain every nerve to respond to, lest they should be deemed impostors. The prostration which follows such efforts is often very distressing, and we have known mediums, having no taste for stimulants, use them under these circumstances medicinally, until a taste was acquired which ultimately led to their ruin. Such incidents as these are pointed to as the results of mediumship; properly speaking they are the result of its abuse. That the evil exists, goes without saying, the question is the remedy; given associative effort and adequate pecuniary assistance, just in proportion to what is done by other religious bodies, and an institution could be established in every country where the need existed; some pleasant retreat where, surrounded by the most favorable conditions, those who had proved themselves to possess mediumistic powers of value to the community, could have facilities for developing them and wisely using them for the advancement of spiritual truth.

This is all a question of organization, and it is for these reasons among others that we regard the question as one of pressing and paramount importance. We wish the matter might receive the profound attention and early action of Spiritualists and all who are willing to affiliate with them in an organization guaranteeing freedom of thought and posited on some such simple yet all-sufficient and brief declaration as this:

God is the Universal Father; Man is the universal brother; and the Spirit of Love and Wisdom is the life of both. This Life brings immortality to light; and through spirit manifestation and intercourse Man is assured of the continuity of personal existence beyond the grave.

Psychical Research.

With the year just closed the American Society for Psychical Research entered its career. On a Sunday afternoon, several years ago, in the study of one of Boston's ablest preachers and in the presence of a number of college professors and ministers—members of the A. S. P. R., we foretold the failure and final death of the Society. Time has proven the correctness of both our diagnosis and prognosis. The concern was born with several chronic and incurable diseases either of which was sure to be fatal in time. Hydrocephalus in infancy often results not only in big head but finally in idiocy. With Prof. Newcomb for a head the Psychical Society was doomed from its birth. Other prominent members of the management were almost as unreasonably prejudiced against psychics and as willfully skeptical as astronomer Newcomb. Many of the most talented and competent members were long ago disgusted and disheartened at the spirit exhibited by some of their fellow-members. To cap the climax, a few months ago, one Prof. Jastrow, an unknown quantity in the world, but a member of the governing council of the A. S. P. R., went out of his way to maliciously and atrociously falsify the record of D. D. Home. We then notified the Society through the JOURNAL that unless this malignant liar was in-

continently bounced it would never live to elect another council. All our predictions have come literally true. This much for the unpleasant side.

In justice it must be said, and we are glad to say it too, there has from the first been a strong element in the A. S. P. R., bent on dealing with psychics and the phenomena of Spiritualism generally in a truly scientific but sympathetic and receptive spirit. This has given us strong hope that eventually great good would grow out of the unfortunate beginning, and that the end of the old regime would be the beginning of a new era in psychical research in America. This now promises to be the case. Mr. Richard Hodgson, the Secretary of the A. S. P. R., is pre-eminently qualified for the arduous and delicate duties of his position. Critical, yet fair, with a well-trained mind, keen powers of observation and analysis, great patience, dogged perseverance under the most discouraging difficulties, willing to assume as a working hypothesis all that any rational Spiritualist could ask and thoroughly in love with his work, he is of all men in America the best qualified to have charge of a bureau for psychical research. It is, therefore, with unqualified approbation that we announce his retention for another year. The English Society has apparently learned some good lessons and profited by them. It is looking with more favor upon the evidence offered by Spiritualists and is slowly approaching ground which is likely to be largely satisfactory to Spiritualists who adhere to or appreciate scientific methods. As matters now look we shall give the programme, outlined in the circular printed below, the support of the JOURNAL and we bespeak for Mr. Hodgson the active co-operation and financial support of our readers. His address is No. 5 Boylston Place, Boston, Mass., and he will no doubt gladly furnish information to those desiring to become participants in his work. The following is the official announcement of the A. S. P. R. showing the plans of the English Society for America:

To the Members and Associates of the American Society of Psychical Research.

In May, 1889, we made a final appeal for funds to support the Society. The response to this, as well as to all other recent appeals, convinces us that the active work of the Society as now organized should end with the present year.

In order that the members of the Society may still have an opportunity to take part in psychical research, we have proposed to the English Society the formation of an American Branch, to be made up originally of such of our members as wish to continue.

The English Society has expressed its desire to aid the work in America, and its willingness to form a Branch. The general conditions of the amalgamation are these:—

1. Any member (or associate) of the existing American Society may remain as a member of the proposed Branch by merely signifying his intention so to do.
 2. The annual assessment will be \$3.00, as now. For this the ordinary publications of the English Society will be sent to each member, so that in addition to such privileges as they now possess in the way of obtaining the proceedings, our members will also receive the monthly *Journal* without extra cost.

3. The English Society wishes to maintain a representative, or working secretary, in America, to superintend the affairs of the Branch, and to make a personal examination of psychical phenomena, to collect and sift evidence, etc. The income from the ordinary assessments, after deducting the necessary expenses for publications, will not suffice for the payment of the salary of a secretary, so that the permanency of the proposed arrangement must necessarily depend upon donations. For the first year such extra funds as may be required for this purpose have been guaranteed by the English Society, which is anxious that the American work should go on, and Mr. Hodgson will remain to act as secretary of the Branch when established.

4. The material on hand and the results of future investigations will be utilized in articles to appear in the proceedings of the *Journal* of the English Society. The net income of the American Branch will be devoted exclusively to the work in America.

This arrangement offers, we believe, to all our members privileges of considerable value, and we hope that the proposed unification of labor will result in good to both societies. The expense of research will be lessened by the union, and the interest in research will, we hope, be increased.

The details of the plan will be presented more fully at the annual meeting in January, and in the mean time it is desired to know what members or associates are willing to be transferred to the new Branch....

On behalf of the Council,
 E. G. GARDNER,
 MORRIS PRINCE,
 J. W. WARREN,
 Executive Committee.

The Lamb and the Wolves.

The Catholic bishop of Minnesota, James McGoldrick, in an open letter to the State Superintendent of Schools, says that "notwithstanding the bitter opposition to the position of Catholics" in regard to public schools, he has "entire trust that this will pass away and that so fair-minded a people as the Americans in our liberty-loving republic will find some way by which all can share in the common benefits of a thorough education under the fostering care of the State." This looks like mild and conciliatory language, but no American should ever mistake a wolf in lamb's clothing. The suggestion is inadmissible from any point of consideration. The New York *Tablet*, a Romish organ lays down the following rule for Romanists to be guided by, and there is no lamb-skin covering to the language either: "The Protestant is bound to be liberal to Catholics, but Catholics can not be liberal toward any party that rejects the church, and must hold them to be the enemies of God, and not their own private judgment, but in the infallible authority of the Church of Christ." But if any easy-going American is dreamily thinking that no danger to our institutions or liberties need be apprehended from the

hydra-headed beast of Rome, let him listen to the growl of the Boston *Pilot* which a little while ago declared that the Inquisition was necessary in this country; and then he may read this, from the Catholic *Banner*, in which the cloven feet, the forked tongue and fetid breath of the monster are unmistakable:

"Thank God, we at last have turned towards the times when those who propagated heretical doctrines were punished with exemplary punishment. The re-establishment of the Holy Tribunal of the Inquisition must soon take place. Its reign will be more glorious and fruitful in results than in the past. Our Catholic heart overflows with faith and enthusiasm; and the immense joy we experience as we begin to reap the fruit of our present campaign exceeds all imagination. What a day of pleasure will that be for us when we see anti-clericals writhing in the flames of Inquisition!"

It will be well to preserve this paragraph for reference. We have no expectation that the Catholic *Banner* or any of its posterity will ever have their heart's desire gratified; but we give currency to the sentiment to show Americans the animus of our papist citizens and what they would like to do if they had the power. Alert! is the watchword.

Without Creed or Dogma.

In the city of Providence, R. I., December 1st, a chapel was dedicated, says a correspondent, "to the service of God, in which no creed nor dogma of theology is to be allowed to enter or find lodgment, and the dedicating services were participated in by a Unitarian, a Universalist, a Baptist, a Swedenborgian and a Free Religious minister." The Bell street chapel, for thus it is designated, was erected 14 years ago by James Eddy, a wealthy and philanthropic citizen of Providence, as a temple of worship for people who desire to serve God according to the dictates of conscience without the limitations of orthodox doctrines. Mr. Eddy was an enthusiastic worshiper of God and a deep and sincere religionist, but he never affiliated himself with any of the regular religious organizations of the city. When asked by a curious friend why he built this chapel, Mr. Eddy replied that he "built it as a voluntary tribute of gratitude to God for life and all the blessings which life comprises." The first use made of the chapel was for the funeral services of the donor who passed away some years since, and the dedication was in fulfillment of the religious purpose of its builder by the trustees appointed under his last will and testament. In a manuscript left behind these words are found:

"All true religion must be indorsed by an intelligent philosophy, and must harmonize with all ascertained scientific truth. Unless this harmony with the most enlightened reason is secured, religion will always be based upon ignorance, and filled with superstition. In my opinion, before our religious creed can be harmonized with the best results of mental research and present knowledge of ascertained facts, four great beliefs of Christian theology must be driven from the popular mind, namely: That which leads to a desire for a selfish heaven reserved for God's favorites; the atonement for sin through the blood of an innocent man; and the belief that begging appeals to God will or should interfere with the operation of natural laws."

From the Atlantic to the Pacific.

The wide spread interest in the outcome of the attempt by H. J. Newton and Eliza Ann Wells to silence us, and their ignominious backdown when it was found we were not built that way, is daily accumulating. Every Spiritualist throughout the world knows of Dr. Eugene Crowell and his able contributions to the literature of Spiritualism. Mrs. R. C. Simpson will also be remembered by thousands as the medium who met and defeated Hermann, and who during her short career as a public medium always courted the most exacting and critical investigation. Below we give what these two widely known and representative people have to say:

DR. CROWELL.

I congratulate you and the good cause of Spiritualism on the failure of the patrons and defenders of fraudulent mediums to uphold their preposterous and disgraceful pretensions through the machinery of any of the courts of law. That some of your opponents, while strangely deluded in their belief in the honesty of Mrs. Wells, are yet honest I have no doubt, but of others I can only believe that they are actuated by malice against you and against all that is true and beautiful in Spiritualism.

I wish you God-speed in all your efforts to crush error and uphold the truth.

New York City. EUGENE CROWELL.

MRS. SIMPSON.

You can not form an idea how glad I was when I heard of your victory over the muddy Wells. I hope this last case will teach a lesson to some of these credulous people to let Wells alone and not stir the dirty water any more. That you will have peace and continued success from this on is the best wish of your friend.

R. C. SIMPSON.

Centralia, Washington.

M. J. Savage speaks.

To the Editor of the Religio-Philosophical Journal.

Church of the Unity Study,
 Pembroke St., Boston,
 Dec. 27, 1889.

I am interested in your plans for organization. I hope they will succeed. Some things have to grow; perhaps this is one. I like your ideas on the "Religion of Humanity and the Church of the Spirit."

M. J. SAVAGE.

MRS. M. C. CHASE.

For the Religious-Philosophical Journal
REHEATER.

Haste! to my pillow bear
These fragrant things and fair,
My hands may move them up at eve,
Yet shall their colors soft,
One bright dream round me waf,
Of life, youth, summer, all that, I must leave.
—[*The Last Wish.*—*Mrs. Hemant.*]

Ah, poet sister! can it be
You never ceased that inner sphere?
Had not your heart the eyes to see?
How rich the life there
It must be vastly richer there.

There is no death! Things seem to fade
And loosen from our fond embrace;
To our dull eyes a grave is made,
In which things vanish from their place
And leave behind no seeming trace.

The summer's joys, the flowers that bloom,
Our youth, and beauty with swift wings,
All vanish in one silent tomb,
To clear the space for newborn things—
And new life which forever springs.

Yet life, youth, summer, never die,
Ah! need we ask the reason why?
We cannot lose the things we love—
A nobler life, a brighter age,
Await's us in that land above,
And there we meet all things we love.

Here matter holds us by its chain,
To senseless thoughts and foolish gain,
And tells us things are what they seem.
"The only death can break this spell
In which immortality is cased,
And wake us from our dream!"
And waking, to our sweet surprise
What wonders will salute our eyes
Of art, and life, and beauty there,
For truth, and love are all that's fair.

Ah, beautiful life! Ah, glorious Sun!
Where futile thought is all begun,
And futile forms of life are born
Like waves of billows living light,
Nor ceased by day, nor lulled by night,
Those life-streams since creation's morn.

Ah, Love divine! It knows no night;
Ah, Truth divine! thou art the light;
Twins live within the soul.
If we but turn away from sin
And upward look; and here begin
Our passionless love's life
Then on ward through the endless day
Amid creation's grand display
In sweetest freedom move,
The deathless soul the angels' swift wings
Set us onward meant to use, which brings
All joy, and peace and love.

Captain Ira Williams, of La Rue, Ohio, a brave union officer through the war, was proposed for membership in the Grand Army post and rejected on account of his religious opinions. This occurred some months ago. Captain Williams publishes a letter of indignant remonstrance, addressed to him by Mr. B. F. Underwood, who was also an officer in the union army, from which the following is copied:

The requirement of an oath, for those who do not believe in it, as a qualification for membership in the Grand Army of the Republic, is outrageously un-American. It is a qualification that no citizen of this country and fought for the flag on many a bloody field, even though they know nothing about God and have the courage to say so. The oath keeps out of the ranks of the Grand Army of the Republic all those who belong to the order, while a large number have joined it with aversion to the religious mummery, and submitting to it rather than be separated from some comrades whom they shared the perils and privations of war.

Superstition is universal and it creeps stealthily into the lives of two out of every three men and institutions. I hope it may not always be so.

As an old soldier I greet you. I think the more of you for your honest and honorable course in refusing to take an oath that is so un-American. I am glad you were true to yourself, as when you wore the blue you were true to your country. Your recent course required a higher grade of manliness and courage than the soldier of the olden times could require, and you were equal to the occasion.

Damn superstition in all its hydra-headed forms and its allies, and all moral firmness among all men regardless of creed.

to the Editor of the Religio-Philosophical Journal.

In your issue of Nov. 14 is a criticism, by T. C. Gurney of Milwaukee, of an article of mine on "The Religious Outlook" which you published July 20. Life is too short to reply to criticisms, but in this case I have no friends who would advise a wish to talk with him through your columns. He says that I seem "to fear that the tendency of the times is too much toward radicalism of thought, and to have forgotten that there are other battles to be fought than the old ones." I would like to say that neither in my mind nor in my article was there any wish or aim to put off the good time when each shall follow truth as he sees it, and allow his neighbor to do the same; nor do I desire to have what seems to me a true reaching to the heart and roots of things; no forgetting of coming reforms. The temperance warlike is not over, but I am in it for the sake of the good that may come. I am for the self-conquest which shall lift all men up to total abstinence.

Woman-entrance is not fully won, but now, as for fifty years, I stand for it. I am for justice between the sexes, complete; such planning and such good will as shall uplift the life of the people, we can see as only the gray dawn, but for these I stand. I know not whether my friend and myself should be in the same methods, but in our good aim I think we agree.

Spiritualism, although it has gone round the world like a flood of celestial light, is strangely misunderstood and misrepresented, but I hold fast to its higher aspects as of priceless value, as the need of the

salting world, and as sure to win at last. Peace must take this place of that "great deal of nation-ness," which we call war. I stand for arbitration as the path to peace between all peoples. Liable to err as we all are, I surely have never forgotten that to-day as yesterday, and to-morrow as to-day,

"The crime of crimes"
And folly of an evil time"

is to go on, and that the right wins in the end. Not from any fear of free thought or progress, but from a wish to make that thought wise and true as well as free. Did I write the article on my friends' comments. He compares my danger-signals to the timid warnings of blind conservatism in the past. A light-house is a danger-signal, no? to stop ships from sailing but to warn of peril unless the safe channel which it announces is followed.

"But your danger signals are not true radicalism, or best helps in the conduct of life." To think along spiritual lines," to base our convictions on great and lasting ideas of Duty and duty, and immortality, gives the best foundation for character.

"You say that you grant the sincerity of those who may differ from me, but aiming to point out the better upward path. To illustrate: My friend Gurney had a good Quaker training. "The inward witness—the voice of God in the soul"—he was taught to obey higher than his own feelings. His heart grew up on the solid ground of thinking laid solid foundations on which to build his good character. Doubtless there are good Materialists and Agnostics, but the Quaker thinking along spiritual lines gives more light and strength."

"I am glad to hear you speak so freely of arguments, I think he feels clearly to understand me."

G. B. STEEBENS.

to the Editor of the *Bellefleur-Philosophical Journal*.

Have we a constitution of church and state in so-called free America? I think so, though in a milder form than in some other countries, for the tendencies of priest-craft are all in that direction to an alarming extent. The clergy are everywhere endeavoring to extend to the extent that we have to pay the taxes on all church property, even on the palatial residences in which priests and prelates entertain their friends in order to keep up the appearance of wealth and grandeur that poorly shelters his wife and children.

But, say the supporters of priestly dogmas, churches are not taxed, so you pay no taxes on churches and parsonages and your claim of being a free man is not affected. I say that is not true of all people and his church. Let us see how that is. Take the state of Pennsylvania wherein there is about \$300,000,000 in church property, which, if taxed, would yield nearly \$500,000 in taxes on all other property. It is claimed that there is no church and state, but if not, what is it? In their results the churches are a gigantic trust and are all striving to get the greatest amount of money possible from the pockets of the people. They are endeavoring to put the public pocket to keep their high-handed monopoly in funds to pay the salaries of their thousands of officials, both domestic and foreign. Is not untaxed church property church and state vice sanctimoniousness? Is not the church a trust? Is not that way. And then if a church is destroyed by the fortunes of war or mob violence, do they not always demand pay from the state? And when was it even in the case of the churches of the United States that a dollar was paid in taxes to help defend the state? What is that but church and state? And further, creed-mongers are making frantic efforts all over the land to introduce their dogmas as laws, and if they succeed, the churches of the United States Senate become a law, wherein religious teaching is forced into the schools all over the land, it would be as complete a form of church and state as the most rapid and efficient monger could ask for. We have hundreds of millions of dollars invested in theological schools established for no other purpose than to teach theology to the vast numbers of people who are more of the type as the people have no state in whatever, and we have the taxes to pay on that large amount of private property. What is that but church and state? If the scores of different sectarian creeds can stand side by side, why cannot the churches of the United States be far better for them to convert their church buildings into factories where thousands of men could earn their bread, where now one pampered man draws a salary for telling his hearers things that he does not believe, and where the hearer is a hearer in his congregation about what God and God's will has to do with his soul after it leaves the body.

It is taxation without representation, for though churches are taxed, the church and state are not, and the houses of four-fifths of God's children are not allowed a word to say who may use this untaxed property and for that reason it is taxation without representation and taxation of the most oppressive kind.

W. H. GILFORD, PA. TAX PAYER.

To the Editor of the Religious Philosophical Journal.

Have you the address of Hon. Sidney Dean as published in your paper of November 18, in pamphlet form? It is just the address I would like to place in the hands of many of my church friends, for it is evidently from one who is not only a Spiritualist, but a Christian—one who knows of the earnest, self-sacrificing lives lived by thousands of believers in orthodox Christianity, although they still believe many things which the author may have outgrown. The pamphlet is a most interesting and suggestive platform you lay down as the basis of your new organization, viz.: The Fatherhood of God, the brotherhood of man, and the same spirit working in and through all things.

Will you not find that true, also, in regard to the masses of people calling themselves Spiritualists? I have as little sympathy with those who believe most of the things which Spiritualists believe (theosophists, theosophers, and free-lovers as with that other class who call church people hypocrites and humbugs. Those who have wept and been deceived at the Cobbs and the Matthews, and who on the one or in part, are no more objects of ridicule than those who believe in a vicarious atonement. The one believes, he meets and embraces a dear and long-lost friend, and listens to their innate teachings as from heaven and earth, and the other believes in a vicarious love to the friend whom he believes to be willing and able to rescue him from the consequences of sin.

The practical outcome of the masses seems to me to be a more or less of a vicarious atonement, and a vicarious change of life from evil to good is always taught in connection with the doctrine, however it may be acted upon. It is truly to be regretted that so many of the Spiritualists are so much influenced by the highest teachings of Spiritualism and Christianity as the standard of belief; but the world moves, and while the basic doctrines of your Church of the Mother and Father are true, and will remain true, I earnestly hope that many errors may yet be eliminated from the superstructure of both, that they may join hands in true brotherly love and work out the true revelation of humanity.

Yours, Respd. In Love, MARY TATTON

to the Editor of the *Beligio-Philosophical Journal*:

How greatly and how often do men of all classes and beliefs tempt God and "limit the Holy One of Israel!" They thus limit God in their ideas of him, confusing his infinite personality and absolute being with the notion of a finite and contracted personal Deity, in bodily form and limited in space and power. They thus limit God in their conceptions and commands: "Thou shalt have no other gods before me." They thus, moreover, limit God in their faith in his extent and plenitude of his mercy and in their belief in the certainty and foreseeing wisdom of his promises. They thus limit God in their ideas, both as to his power and disposition regarding humanity, and in confining his influence and operations in its behalf to certain modes and conditions. We often limit God by the narrowness of our conceptions of him. His nature is exceeding great, great, precious and absolute. Yet, in contrast to these, how feeble are our desires, how weak our faith, how confined our request! "Ye have not, brethren, ye ask not. Ye do not and receive not because ye ask amiss." So men "limit the Holy One of Israel" and bring down the Greater to the standards of the creature, presuming to measure him whose perfections are infinite and boundless by their measure. They thus limit God in their measure of faith in his promises and their ingratitude for his great mercies; and they limit their own happiness, enjoyments and spiritual perceptions by their foolish

attitude toward that Infinite Spirit which has inspired the wise to declare, "Be ye perfect, ye according to your Father." Strong faith enriches the experience and fills the soul with all spiritual strength and joy.

All of us, even those who have had most experience and progress in true spiritual faith and philosophy and who have been most removed from the degrading and unwholesome methods of antislavery, have yet to ever to seek a strong faith in the Eternal Spirit, a closer acquaintance with his nature, promises and providence, constant reliance on his infinite power and wisdom, and the ennobling and sustaining help of higher spiritual influences. And when our feeble efforts and those of others for better or for ill point toward the Absolute and Eternal, seeking what is true and right regardless of the interests and appetites of self, abundantly above all that we can ask or expect, either in temporal blessings or in spiritual enlightenment, will be the answer to our earnest and frequent prayer for divine influence: "Lord, I believe; help thou my unbelief."

EDWARD R. KNOWLES, PH. D.

to the Editor of the Religious Philosophical Journal.

It is with much satisfaction that several of us read your able leader on the late Roman Catholic gathering at Baltimore and Washington with the heads of our government participating, as the least of the reasons for the gathering, the election of a Pope and as the present administration did in the dedication of the grand edifice at the seat of the nation, and which was originally designed as a resort and home for the Pope when he can no longer find one in his native Italy. The subject of the meeting in the JOURNAL is also timely and to the point. It "hits the writ." I sounded the alarm as well as I could with my feeble pen when the purchase of the site at Washington was selected, for I saw the cardinal and the pope and the danger to the Republic, the location, and then the location of the cardinal in Baltimore so conveniently accessible. Before long they will have another cardinal on the Pacific slope and the Catholic domination will be complete in all the churches on a certain Sunday in each year, to prevent errors, I have the circular order, which was issued just before a state election, so that the leading papers of neither party dared to ridicule the Catholic domination of the candidates and it was published without comment.

It is time all parties interested in preserving the institutions of this government and country, started up an alarm and sounded the danger signal. The Catholic hierarchy is eternally planning its overthrow. Some legal restraint must be put on parochial schools, and I have proposed several that can be adopted; some one more is needed to prevent the Catholics from designing to destroy our educational system and to civil liberty. I proposed the adoption of a system of school books required by law to be used in all schools where children of a certain age are taught, of more advanced books for the children of the children attending the public schools. But the control of school books by the State is easiest attained and can be enforced by superintendents of state and district. Another remedy is to have all teachers, children, and parents of children of the same age attending school of superintendents selected and elected by the people with the female voters included. Our friends in Boston have taken the alarm and are at work, and Massachusetts is the first State to have a law for the purpose. I have now trying to ruin our government and doing it with the honored words of approbation issued to deceive the ignorant like the bait on the trap. The whole, and the true history of the Catholic domination in the United States, the American family, and also a book entitled, "Fracture for Spiritual Reading," by Rev. J. Furness, C. S. S. S. R., with a description of the devil and hell, and the souls within them. It would open the eyes of the people.

WARREN HASEN
Copen, Ill.

To the Editor of the *Belgic-Philosophical Journal*.

The account of the case of identification related in the *JOURNAL* of November 18, on page 3, is considered by the writer worthy of being a corner stone in the temple of modern Spiritualism.

Let us examine and see: The spirit, Dr. Young, conducting séances in Los Angeles, Cal., is requested by Mr. Butler to make a sketch of a person, presenting a portrait sketch. The paper upon which this sketch is written disappears and cannot be found. At the next séance Mr. B. is furnished with the information requested. Four months later, in Berlin, Germany, a gentleman finds that exactly the same information is contained in a dictionary which was translated from the French language into the German. The fact that Berlin is 7,000 miles from Los Angeles seems, in the opinion of the writer, to add great strength to the account. A skeptic would very readily state that the following questions were asked:

1. Why was not this information promptly given at the séance when requested?
2. Was this dictionary translated into the English language, as well as the German? If not, could the medium read French or German?
3. Could the medium find the following information in the dictionary could not have been found in Los Angeles, which, by the way, is quite a town?

Unless these questions can be satisfactorily answered the explanation of the skeptic would be that the medium was dishonest in the transaction, but the question by Jergendeman, bunted up the dictionary at her leisure and copied therefrom the information requested.

It is not wish to be understood as doubting the goodness and honesty of the transaction, but I think the note is hardly worthy of the designation of a corner stone.

J. G. F.

To the Editor of the Religious-Philosophical Journal.
In your issue of November 16 appears an article from G. B. Stebbins entitled "Pessimistic Misstatements" in which the writer presents his side of the question.
As ever has been and ever will be the case, opinions of men must clash to bring out the truth; so it will be in this case. The sunlight of truth is breaking on the intellectual horizon of this mighty nation.

tion. There has been something radically wrong in the government of this country, and we are the most learned, are willing to admit. That the advancement of spiritual growth depends upon investigation, understanding and knowledge, is conclusive; if we are to have the fruits of the Kingdom of God, more are necessary. How long since that the Spiritualists were, as a class, called universal complainers and pessimists? But, thanks to their complainings of the old dogmas, the spirit of investigation was kindled, and the world has been made wiser. Now, more so is the theological world fettered with dogmatic creeds than labor is fettered with plutocratic legislation. So much is it so, indeed, that the Spiritualists are unable to procure the means to obtain books and papers—the educators of the nineteenth century.

Brother Stebbins states that "in 1850 our factories paid \$538 245 00 to 993,180 hands; in 1880 they paid \$1,000,000,000 to 1,000,000 hands; and in 1890 \$1,000,000,000 to 994,247 of each in 1850 and \$947 in 1880, or over 40 per cent. advance." It may be an oversight of Bro. Stebbins or a typographical error, for if the writer will compute the figures again he will find that in 1850 there had been in the factories 993,180 hands, 40 per cent. in advance of "the persons" employed in the factories in 1880, according to his own figures.

As much is being said and written upon labor and capital, it may be well to inquire "why so much trouble?"

That labor—the source of all wealth—does not retain a just share of its production as compared to modern, so-called, (money) circulating medium) capitalism, is a truism. The main point of the present conclusion, as the centralization of wealth in the last twenty-five years proves to be the most causal or least avoidable, is that this centralization of wealth has been produced by the monopolization of the hands of a few? And why, pray, this wall going up from the millions of toilers, if nothing is wrong? For why "peace, peace, when there is no peace" for the farmers but not for the laborer, the democrat of America; money and the money power?

That the working people of this boasted land of freedom are bound by the money power, and *washed* by the class legislation of 1863 may not be out of place. And as it affects all classes of labor, irrespective

of party fees, they may be well to refer to the influence brought to bear upon the United States Senate by the money power of England and America.

I allude to the "Hizzard circular" issued by English capitalists in 1862, circulated confidentially among American bankers. "Slavery is likely to be abolished and chattel slavery destroyed. This is a danger to the American Republic, and, therefore, we must, but the owning of labor and carries with it the right for the laborer, while the European plan led on by England, is capital control of labor by controlling wages. This can be done by controlling the money. The great debt that capitalists will see it is made to pay for the purchase of the means of production the volume of money. To accomplish this the bonds must be used as a banking base."

Was ever a pirate's plot more carefully planned than the banking law of 1863, that has enslaved the people of this nation to the power of the money trust? Who are the money power today? Do not the banks of the United States murder the money of the people? Have they not reduced the circulation from about \$50 per capita to about \$7 per capita? Is it not a fact that a reduction of circulation would result in a depression of prices, and that both are great and potent factors in reducing the prices of labor, and the products of labor?

This causes labor to seek employment at the employer's prices. Labor partly employed must necessarily live on less than the necessities of life; that causes a forced surplus of products of the soil, and this again tends to reduce the price of all products. Thus we see the vicious system of the money trust, and the power of the money trust. National banks receive 90 per cent. of the amount they deposit, as a gift from the government, with the exception of 10 per cent. to pay for the printing of the bills, besides drawing 3 per cent. on the interest on the bonds, besides paying 7 per cent. additional in Iowa, Illinois, Michigan and Wisconsin. In Dakota, the people pay 11 per cent. additional to the bankers, and the banks do not pay anything to the government. The matter is not if an individual does not borrow; if he be a laborer he is affected to a greater or less extent in prices of labor or products he may have to sell. Now, would the bonds of the government be sold if the people did not borrow upon were it not for the productive property of the nation? If not, would it not be nearer justice and equity for the government to issue money direct to the people, and let it be loaned to the banks? Truly the government might be said to have a feeling care for the people; or as one writer in the JOURNAL remarked some time ago, "we would be

lived to the government. If the bankers of our country be so prosperous under the fostering care and protection of the government—"lived to the government" as it were—it would be expedient for the government to do the same for the people. Give all an equal chance by legislative enactment. In the race of life to gain the actual necessities of life before you stagninate the producers of wealth, and before you have time to do so, please, allow labor an equal chance to retain what they honestly come in possession of, by laws that are founded upon equity, and you will do much to hasten the day when the people will be able to throw a sunbeam across a legion of dismal bowels. Thousands upon thousands to-day would be only too glad to procure periodicals and journals to brighten their minds, and to be able to read the words of the grand philosophy of Spiritualism might be spread a hundred fold to-day to what it is but for the want of the means to procure reading matter. I think there are people who cannot afford to read, but such is the lamentable fact. Again, people are so poor that they are unable to purchase the books of their spiritual warfare so long as the physical must go half cared for. If we would aspire to reach the higher nature of mankind let us be mindful of his lower nature.

E. W. SZULZ,
Kimball, Dakota.

To the Editor of the *Religio-Philosophical Journal*.
In your paper of the 14th inst. there is a letter signed by S. T. Suddick, M. D. and entitled "Vicarious Atonement" in which the doctor finds fault with a statement made by R. S. Anderson in regard to the forgiveness which, for faults or sins committed, can be had from those above us, and in refuting such doctrine cites an imaginary case of a boy refusing to carry in a bucket of coal for his mother, and finishes the letter with the statement that *thy* of the atonement would find fault that they still have to carry in the coal.

It seems to me, although I am not much of a philosopher, that the doctor has not given much thought to the relation; he has, I think, forgotten that God is a Father, and that we are His children, and not His slaves. He says: "Thou shalt not" and not thou shalt; we can do everything except those things which He enjoins us not to do. Again, the doctor must remember that we transgress and do not at once become sorry and long to have it undone, such longing or regret of necessity creates a thought, which is a living thing, according to him who created all things, and which he cannot but see. We shall find that in proportion as we sinned while here we have with us the thought of regret and sorrow which atones for the faults and sins we have committed.

Florida. Kan. ALEX. GAULTIN

In a November number of the JOURNAL, you referred to the "old constitution" of the Unitarian-Philosophical Association, and called the faction adhering to the old constitution seceders, which is not the truth of the matter. The action of the General Conference in changing the constitution of the church was diametrically opposed to the action of the seceders. The old constitution was revolutionary and not binding upon any one. In the last article of the old constitution it reads that "There shall be no change or alteration of the foregoing constitution except by a request of one-third of the members of the church." The old members belonging to the society, and it was fewer than one-fourth of that number that made the request. Further, the old constitution reads that there shall never be any change of the constitution "without the assent of the above confession of faith; but it may be done by what is known as the liberal, or majority at the general conference, last May. The above statement is correct, as I have the records of the whole proceedings of the General Conference of 1845, and of the confession of belief in Spiritualism and have, for the last sixteen years, advocated and defended it. I, in company with another, take the JOURNAL and think it the best paper printed in the world on the subject of spiritualism. I have been a subscriber to it for many years. There have now two units, one at Richmond, Ind., and one in the State of Washington, and they will hold the whole of the church property if the law is executed, and I am not a little sorry for it. The constitution is not carried by those who live up to their own laws, but by the law-breakers. Please state the matter right in the JOURNAL.

To the Editor of the Religio-Philosophical Journal.

The band of death has recently been laid upon one who was indeed a bright and shining light in the ranks of modern Spiritualism. Sad, indeed, is the message just sent by my friend, Mrs. F. J. Hussey, who knew the deceased long and intimately, announcing the demise of Mrs. Caroline E. Smith, widow of the late Dr. A. B. Smith. Our ardent friend passed to the higher life at the age of sixty-two years, from the home of her sister, Mrs. E.

Cushman, in Westmoreland, N.H., on the 22nd of November, last. But two short years have passed since we were married, and I have never known a more beautiful life than we have lived together at Lake Pleasant camp. knit together as this couple devoted couple were, by the ties of a strong and beautiful conjugal affection, the wife had never before quite recovered from the physical strain upon a not robust constitution, caused by constant, tedious water-cures and barefootedness, but so well followed by the following year and a half, that she was as well as a complication of physical ailments, but trouble and fever being the immediate cause of death. Oh, how she needed rest. She is at rest, sweet, peaceful rest, with him to whom, in youth, she pledged her vows. Best in the world of immortal life and love, and the most beautiful living example and example of the gospel of Spiritualism. She was not a mere believer, she knew Spiritualism to be a truth. She never wrote much, nor talked much much publicly concerning it, but she lived it. Lived it daily and hourly. Her dear sister, Mrs. Cushman

with tireless devotion, did all that mortal power could do to ease the condition of the suffering and render their lives more comfortable and dignified. For a number of years Dr. and Mrs. Smith were residents of Brooklyn. They rendered invaluable service to the great cause. Our arisen sister was always especially interested in the work of the Children's Executive League, as the guardian, angel teacher, in every way she seemed directed thoroughly to the cause of liberal and spiritual education and enlightenment of the children and of young people. She was always solicitous for the material, as well as the spiritual welfare of the children with whom she came in contact. She instructed the children because she loved them, and her influence, wherever exerted, was noble and uplifting. Let each and all of us but fill the measure of our duty as she filled hers, then, at last, we shall be, as she is now, crowned with the life which is eternal.

W. C. BOWEN.

Brooklyn, N. Y., Dec. 10, 1899.

[illegible]

Mrs. R. H. Frank, in renewing her subscription, says: Its weekly visits form a very pleasant part of our home life, where its pages are always perused with deepest interest. I fully appreciate your earnest endeavors in the cause of truth and right and shall never cease to honor and respect your course and wish you and your paper success always.

Montreal, Canada. It will, I am sure, be a source of pleasure to your many readers to learn that the "coming religion," Spiritualism, is gaining a firm foothold in Montreal. The enthusiasm and interest has, during the past four months, doubled, and so has the number of subscribing members to the Association. Names are being handed in every week, and the number of prices received is also increased. The Thursday evening and Sunday services are well attended by a thoroughly appreciative and intellectual audience, among whom are several medical gentlemen.

A public developing circle is held after the service on Thursday evening, and members' developing circle every Sunday evening from 7:30 to 9:00 p. m. The majority of the attending circle members on Sunday last were not at the usual degree of spirit influence at first. Clearly, however, I saw a band of spirits endeavoring to present themselves. During the evening one of the sitters at the table, in the center of the circle, was controlled by the spirit of the father of one of the sitters at the circle, who was sitting at the table. The spirit of the father of the sitters at the table and shake hands with the entranced sitters there. The chair on which he had been sitting was moved about by an unseen power, to the astonishment of those who witnessed this manifestation of spirit influence. Two other sitters were also acted upon by spirits, among them being a young man. The circle was most harmonious one, hence the increased power and the successful results.

Let all investigators realize that sympathy and passivity are motors in every circle, and spirit manifestations are sure to follow if these conditions are afforded.

The "Clarendon Mystery" has set people in Canada thinking. A cheap pamphlet or tract, with full details should be distributed. GEO. W. WALBOND.

Montreal, Dec. 16, 1889.

Santa Cruz, Cal. Inclosed find the amount for a year's subscription for the BELMONT LITHOLOGICAL JOURNAL, which please send to O. H. Bliss, Santa Cruz, Cal. Mr. and Mrs. Bliss are among the best thinkers and literary people of this city, and you may congratulate yourself that you will now have the privilege of reading their views on the subject. Mrs. Judge McCann, who has taken the JOURNAL for some time, is one of the most talented and accomplished ladies on this coast. In the face of much family opposition and on the Congress of the American Society of Spiritualists, she has boldly avowed her knowledge of the truth of Spiritualism, and before I came here she used to give a Sunday address to the little society of which she is one of the most zealous members. The sickening and sickening work of the Spiritualists is greatly retarded by all; as her presence is very magnetic and inspiring. Our society is about to lose the very efficient services of its president, W. H. Baxter, who has done valiant work in reorganizing the Society, and in the midst of his illness he has sided in a most genial and happy manner, and by his enthusiasm given it an impetus it never had before. He and his lovely wife will be greatly missed, but our loss will be San Francisco or Oakland's gain. I have been very much interested in the work of Dr. Capps, a Homeopathic physician, and last summer from Watsonville, a few miles away, came here where he was elected to fill Mr. Baxter's place as president. Dr. Capps is a recent convert from Methodism, and has been very successful in his work, and being full of life, the society feel encouraged by his acceptance. I am now working on my fourth month's engagement, and am told by the members of the society, generally, that my services are the most satisfactory, all things considered. I have been very much interested in the work of the best talent in the field it is highly complimentary to my noble spirit inspirers, for which I am truly thankful. I have had the offer of a year's engagement, but I feel that I cannot do more good in so short a time. I have been very much interested in the work of the best talent in the field it is highly complimentary to my noble spirit inspirers, for which I am truly thankful. I have had the offer of a year's engagement, but I feel that I cannot do more good in so short a time. I have been very much interested in the work of the best talent in the field it is highly complimentary to my noble spirit inspirers, for which I am truly thankful. I have had the offer of a year's engagement, but I feel that I cannot do more good in so short a time.

The Queen of England is one of the hardest worked officials in the realm. Apart from her private correspondence, there is hardly a government office that does not send her boxes, documents, warrants, etc., requiring her signature and attention. There is not a question of precedent, etiquette or change of uniform in the army or detail of military and civil orders and decorations that does not come under her immediate supervision.

The czar is said to be in constant dread of assassination, and this feeling is added to the hereditary melancholy of the Romanoff family, has so utterly shattered his nerves that for days together he is practically not responsible for his actions. He also smokes incessantly, and not only endeavors to sustain his spirits by capacious libations of champagne and brandy, but has taken to dragging his horse, which he

Mrs. Margaret Stuart, aged one hundred and three years of Flieg, Carroll county, Ga., wants a pension. Her husband is the widow of James Stuart, who fought in the Indian war of 1812 under Captain John Myrick.

Among the pupils at the Ecole Polytechnique in Paris an Arabian from Algiers has just been made a lieutenant of artillery. He is the first of his race to receive such an appointment.

Washing faded carpets in a strong solution of salt water will restore their color.

THE LANTERN BRILLIANT AND SLIDES

THE BIBLE, TRANSLATED INTO ENGLISH, BY THE REV. JAMES K. POLLOCK, D.D., OF HARVARD UNIVERSITY. PUBLISHED BY THE AMERICAN BIBLE SOCIETY, NEW YORK. 1843.

MY FATHER'S PRESENT—AN ETCHING.

BY KIMBA ROOD TUTTLE.

Three years have passed since I had lived apart from those I left within my childhood's home. And worked to rear a nation of my own. In hours of rest, dotted 'twixt hours of toil, I'd many a yearning thought of olden days, And all the sweet belongings of my youth; My countenance, full of generous words, And precept wise, and confidence in me, Which ever cheered my life; my brother, proud Of clever steps in dancing, cracking jokes, And all life's sparkling foam; my sister, fair And lovely as a wild rose; likewise, too, Almost as brief a trapper on the earth. For she has dwelt with angels many years; And in their midst, and floating o'er their heads, My spirit mother, who had left the flesh. At God's command, to dwell with unfallen souls, But still was loving guardian of her home. She was its queen, although invisible, And each one knew her presence as of old. Such dear companions were my dreams of home!

At last, I thought, our home nest gives repose: It has an air of rural prettiness, And since our first-born pattern through the house, I think it Eden's double.

I must write And bid my father come. He has not seen The kind of woman I—"his good girl"—make. Yes, he would come.

One fine October day, When the leaves drifted from the maple trees, And note dropped down, and apples glowed aloft, And it did seem as good time were bestowed With lavish hand, my dear old father came, And such a precious present as he brought! Dear, thoughtful soul! he knew my heart so well In my school-satchel, which I used to swing On my slim arm when but a little girl. I thought the old thing worn out years before, But he had treasured it—he brought to me Some bright red "apples" from my favorite tree, Solely and lovingly, laden of home! I never shall forget the thrill of joy, The to do memories, the smiles and tears, My father's present brought me. Was it not A touching offering from the hand of Love?

This homely etching, true to love and life, I offer to my many JOURNAL friends, With my best wishes for the coming year. Berlin Heights, O., Jan. 1, 1890.

ORGANIZATION.

L. A. CLEMENT.

How shall Spiritualists utilize the vast work which has been accomplished in the last forty years?

This question raised in the JOURNAL recently is a timely one, and I am glad to see it so generally responded to by those who think for the cause. It is not enough to say that "God is the universal Father; man the universal brother, and the spirit of love and truth is the one working life of both." These are conclusions reached after much thought—conclusions which it requires thought to comprehend. We want something that will unfold thought, not a mere crystallization of thought. We want a creed, a formulated belief, which can be given to the world as the doctrine of Spiritualism, not put forth as the work of one man, but as the representative of Spiritualism—something that can go out with the stamp of authority, around which we can rally; something that will be accepted by Spiritualists as a fair statement of leading points in our religion. Let there be a convention of those who sympathize with the general ideas expressed in the JOURNAL; meet and organize and without haste appoint committees and plan a creed in words so plain that he who runs may read. Let those who think make suggestions for their consideration: I believe there is an intelligent force, an overruling power which pervades all portions of the universe, causing the evolutions of the planets, giving the changes of the seasons—the source of light and heat and of spiritual and physical life; that man endowed with spiritual as well as physical life, and that the spirit, like the source from which it comes, is immortal; and when freed from the mortal, remains an intelligent and ever living individual capable of being used by the Great First Cause, whom men call God, as his messenger, of becoming to mortal man a guide and helper, ministering to him in his hours of need, sharpening his intellect, strengthening his powers, warning him of danger, speaking to him through sensitive whom we call mediums, sometimes in audible voice independent of the medium's organism. I believe that as we sow so shall we reap, for as like attracts like we may call about us the weak and vascillating or the strong and powerful—the good, the pure and noble or those inclined to evil, and become better or worse according to the desires of our hearts.

I accept Jesus as the great medium, who in life taught lessons of love and purity, and through whose death and materialization immediately after death spirit return was proven. He was crucified as the first promoters of all great reforms have been crucified, stoned or persecuted. I endorse the moral law substantially as given by Moses, believing that only the choicest spiritual blessings be attained. From such a convention, composed of men and women of character, a wave of thought can be sent out which will sweep over the earth and roll on for ages with persistent and cumulative force, making all men wiser, better, happier.

Give us organization and a place where we can meet that we may teach ourselves and our children to think pure thoughts and thus avoid temptation and evil deeds; to send out spiritual as well as physical aid to suffering humanity.

Do away with the trash found in so many of the so-called spiritual publications—with school boy compositions purporting to come from the spiritual world, and with the jokes and facts put forth to catch the dollars of susceptible men and women, and give us Spiritualism for the home circle. Give us mediums who will lift us up by "pointers" from over there, instead of those who would pull us down by "pointers" on the stock exchange or board of trade. Give us less of war on other religions, and a better presentation of our own.

There are hosts who are ready to declare themselves Spiritualists when those now known as such are able to frame or find reasons to justify the faith that is within them; when they can present something as the true doctrine of Spiritualism. Give them something to rest on, to abide by and these hosts will gladly and openly unite with Spiritualists and with burnished armor do battle for the cause.

Organized Spiritualists would be a mighty and invincible army, fighting ever for the right. Struggling humanity needs the force they can give. Spiritualism, when given to the world in its true form, will teach us to be fearless, just, generous, patient and forgiving, because through these traits can be attained the greatest spiritual blessings. It will teach us to be truthful and temperate; and to turn in disgust from the opposite, though

ever striving to lift the weak and unfortunate from the conditions it finds them in. It will teach us to be considerate and lead us to be loving, and to labor for the blessing that the spirit can only bring to those in harmony with it. It will lead us to be charitable—to understand sin and to lift up the sinner while casting out the sin.

Instead of family prayer, where the head of the family confessing his weakness humiliates himself in the eyes of God and his fellow men losing power through his humiliation, Spiritualism will give us the family circle in its truest and best sense through which we shall be able to reach up and lay hold of the blessings—a circle into which we should teach our children to come with clean hands and pure hearts lest evil should come upon them; in which our hearts may be trained to look up and reach out for help, not to frame mere words for a blind prayer to an angry God who is supposed to take delight in our misery and to sacrifice us because we can not comprehend his plan.

H. SABIN.

In looking over the issue of November 16, I observe you have formulated a creed for Spiritualists to assent to who should favor organization, and you start it with the word "God," the one word that men have differed over and know the least about of any in existence. As to there being a universal Father, or not, is a debatable question, and I do not think it, or he, or whatever God may be, should be in the creed. Let those who must have a God have one, and those who can get along just as well without, be at liberty to jog along without being encumbered until they can get one they can comprehend; and when they shall find such an one, they will be able to make others comprehend him or it also. My experience, so far in life, has been that the early teachings of mankind by the self-styled servants of a God are harder to overcome and stand more in the way of organization than anything else. Now I am in favor of organization and sincerely feel that it is the one thing needed most of all for successful labor in the cause that is dearer to me than any other in existence, and these few thoughts are not to oppose but rather to ventilate the subject, and I hope that when organization is attempted it will be the grandest, broadest and most enduring of any that has ever been attempted by man in his efforts for progression.

Olympia, Washington. Our esteemed contributor, like many another whose mind has been poisoned against the word God by old theology and the abuses practiced in His name, does not stop to reflect upon the God idea presented by the JOURNAL, but forthwith evokes the ancient scarecrow and vicious monster familiar to his boyhood experiences. We ask Brother Sabin and all who think with him to give sober thought to the leading editorial in last week's JOURNAL. We do not expect Spiritualists will unanimously agree to stand upon the JOURNAL's basis; we prefer to see two distinct bodies organized rather than the impracticable attempt to unite all in one body. Bro. Sabin may call our God x, the unknown quantity, if he likes, and Bro. Clement may speak of the Great First Cause to his heart's content, we shall neither quarrel with nor think the less of them for it.

Mr. J. C. Wright in St. Louis.

I came here from New York city at the end of November. I spent two months there speaking for the First Society. The meetings were small at first, but each Sunday seemed to add until I may say the meetings were unusually good. Men of social position, and scholars, became interested in my lectures, and expressed to me their deep regret at my leaving and wished that I might return soon again. Indeed, I only intended to remain during the month of October but I was solicited to stop through the month of November. I do not know that I ever met a more kindly people. My stay was made pleasant and I feel better for having been there.

From New York to St. Louis is a great jump, but it could not be avoided. During the month of December we have had very good weather—sun-shiney days—on the whole the weather was better here during December than September was in Vermont. The First Society of St. Louis held its meetings in Garrison Hall. It is very pleasant to speak in and there is a cheerful feeling to it. It is a much better hall than the one occupied two years ago when I passed through the city and made a brief stop-over. It will hold about 300 people. I regret to say that Spiritualists here are like what they are elsewhere, very much divided, but I feel that it is an easy task to bring them all into general union. We have had very good meetings during the month. A fine class of people attended and new enthusiasm all around is evinced. I regret that I cannot remain here longer, but I am consoled by the recollection that I have to return to this platform for two months next spring. Spiritualism has some good friends here.

I have spent some very pleasant times with Judge Fortie. Our conversations and discussions have taken a wide and copious range. We talked of theosophy and wandered far over the fields of transcendental speculation which Madame Blavatsky trod with daring agility, but afterwards to fall into the soup. We talked of books and men, principles and policy, and concluded when we had settled the ennuisments of theology and speculation. He has one of the best spiritual libraries in the country and he has used it too. We meet some men and feel better for having done so.

My friends write to me very appreciatively of Dr. Dewey's book, "The Way, the Truth and the Life." I met the author in New York and found him kind, receptive, and in all good ways quite a man of thought and insight. I have read "Looking Backward," but I find nothing new. The theories have been current among the working men of England for fifty years. All such dreams are forever impracticable. All plans for the amelioration of man's social condition will fail when they withdraw the incentive to work by destroying private ownership of property. I have no objection to experiments being tried, but a man wants to own that which he makes and it will be hard if not impossible to get over it.

I am reading carefully Dr. Prell's Philosophy of Mysticism. It grows intensely interesting as I master its contents. I am amazed, however, that a man who reasons so well in some parts of the book, falls all to pieces in others. It is a work of unequal merit. Probably the translation is not all it ought to be. Just at the moment I am growing sure that Dr. Prell is very wise, I get a set-back and can't feel exactly whether he is a fool or a philosopher; in any case there is not much differ-

ence. Some time I will recur to this subject again. In the month of January I hope to see my friends in Cleveland, and the something to them about rational Spiritualism, from which place you may hear from me again.

I am glad to learn that J. J. Morse is back safely in England and that the friends of the cause have received him with real encouragement and applause. I am sure he has many warm friends in America.

He is Encouraged.

I want to express my appreciation of the article headed "The Religion of Humanity and Church of the Spirit," appearing in the JOURNAL of this date. You know I have been slow in accepting your conclusions as to the feasibility of the proposed movement; not that the world does not need such an one, but I had my doubts as to whether the world was prepared for such a movement. I have in my time helped to herald two attempts to do what you are doing. Both of these attempts were failures. They failed because of the imperfection of human nature and because they were premature. You have behind you the best thought of the age and a "consensus of the competent" to give confidence in your ultimate success. The article to which I have called attention is broad, clear, and fits into the occasion and must command that attention which is its due. The explanation of your expression, the "dedication of Christ," makes your position impregnable and calls around you the open souls of all ready. Accepting as I do the Christian verity, your explanation is particularly gratifying to me. I now feel that no truth is excluded, and that all, except the agnostic, can join hands to push to success this movement sanctioned by heaven.

You are placing a platform before the world where such men as Heber Newton, Savage, Swing, Thomas, Wheelock, Harris, Sunderland, Dean, Samuel Watson, Buchanan, Stebbins and others, and such women as Elizabeth Lowe Watson, Mary A. Livermore, Elizabeth Cady Stanton, Mrs. R. S. Lillie, Helen J. T. Brigham and a host of others can stand in unity, proclaiming the Fatherhood of God and the brotherhood of man—proclaiming the same old gospel which was announced eighteen centuries ago by the Son of Man. It seems auspicious that Christmas should be the time for the heralding, from heaven, of both events. Again the angels sing: "Peace on earth and good will to man."

M. C. C. CHURCH.

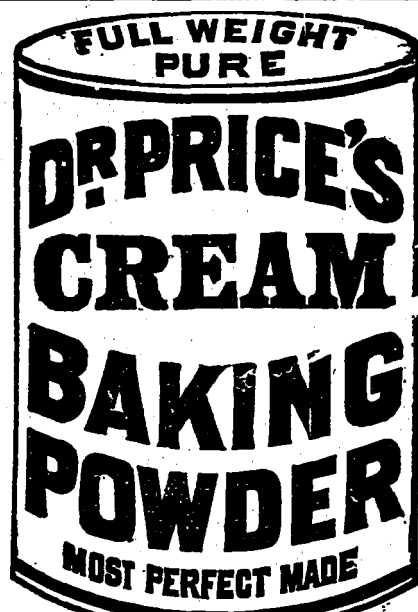
A Secular Paper on Spiritualism.

There is doubtless no other religious sect open to so much imposition or one whose followers receive more satisfaction from their doctrine than the so-called Spiritualist. They put to test every new development in the religious and scientific world, holding fast to that which has stood the test, and indorsing only those views that seem to conform most perfectly with their conception of the Divine plan. Like all other religious bodies they are beset on every side with designing tricksters and fanatics, seeking to turn religious belief into a channel of profit on the one hand, or disgracing it by shrouding upon it all manner of impurities under the guise of free thought.

In all this battle for a religion in keeping with the educational and moral development of the nineteenth century, this sect has had no true champion, though the RELIGIO-PHILOSOPHICAL JOURNAL, published at Chicago by John C. Bundy. It is clean in sentiment, staunch in condemning the wrong, quick to expose fraud, and is the channel through which flows some of the best thought of the day. Dr. Wm. James of Harvard says: "The invariable manliness and straightforwardness of some of its original contributors are most refreshing. Whatever mistakes of detail it may make, these qualities give it an enviable and eminent place in American journalism."

Col. Bundy is no crank or fanatic, and while he openly espouses the doctrine of a future conscious existence, he treats all subjects from an eminence decidedly refreshing to the most scrupulous. If you have never read the JOURNAL, send a postal card for a sample copy, and you will find something that will interest you; while you learn of religious theory that is quietly drawing thousands to its support, and that, too, from the educated classes.—Lyon (Mich.) Herald, Dec. 12.

The Lewiston Journal says it would seem as if nobody need go with an empty stomach in Maine when supplied apples are selling for 4 cents a pound in the country stores and there's a mineral spring on every hillside.



Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the great Universities as the Strongest Purest, and most Healthful Dr. Price's Cream Baking Powder does not contain Ammonia, Lime, or Alum. Sold only in Cans. PRICE BAKING POWDER CO. NEW YORK. CHICAGO. ST. LOUIS.

METAL

TIPPED.

EVER READY DRESS STAY

See name "EVER READY" on back of each Stay.

ASK FOR THEM. TAKE NONE BUT THEM.

EVER READY DRESS SKIRT PROTECTOR

Is the thing to use in place of canvas or wigam. Water proof and protects the dress. Made in all colors. Try it.

—MANUFACTURED BY—

THE YPSILANTI DRESS STAY MANUFACTURING CO.

For sale by all Jobbers and Retailers.

YPSILANTI, MICHIGAN.

Dr. Scott's ELECTRIC INSOLES GIVEN AWAY

To quickly introduce Dr. Scott's remarkable Electric Plasters to those families who cannot obtain them at their Drug store, The Pall Mall Electric Association of London & New York have decided for a short period to MAKE A PRESENT of a pair of 50ct. Electric Insoles as you will read below

These Insoles in connection with Dr. Scott's Electric Plaster will prevent and assist in curing many forms of diseases. Thousands of persons are now suffering from the contraction of their different maladies from the catching of a cold from damp or cold feet. "Keep the feet warm and the head cold" is an axiom as old as the hills and as true as steel. Always wear our Insoles when using our Electric Plasters. Dr. Scott's Electric INSOLES Keep the feet at one temperature all the year round. Stand on ice all day and not have warm feet.



When ordering state size of shoe you wear. Whether Ladies or Gents Electric Insoles.

DR. SCOTT'S ELECTRIC PLASTER Is a really wonderful remedy CURING Colds, Coughs, Chest Pains, Nervous, Muscular and Neuralgic Pains, Stomach, Kidney and Liver Pains, Dyspepsia, Malarial and other Pains, Rheumatism, Gout and Inflammation in ONE TO THREE MINUTES.

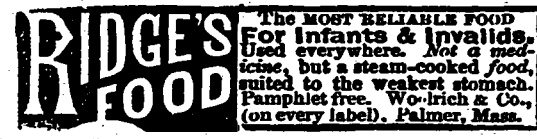
To any one who will purchase four DR. SCOTT'S ELECTRIC PLASTERS and remit us one dollar, naming this paper, we will deliver all charges paid, to any part of the United States:

4 Electric Plasters, retail, \$1.00
4 Pair Insoles, FREE " .50
Dr's Store, FREE " .25
\$1.75

"The Dr's Store," an eminently interesting work, price 25c., sent free to those who name this paper and send us 25cts. for one of Dr. Scott's Electric Plasters.

We unhesitatingly guarantee that it will produce most astonishing results, effecting rapid cures where medicine and all other treatments fail.

If our Plaster fails Druggists will refund money, so will we. We want everyone to keep our Plasters on hand, as we know the great benefits to be derived from using them, and how very important to have a few in the house, ready for prompt use in an emergency. Hence for thirty days this liberal offer to give away our Electric Insoles. Plasters, cheerfully refunded if they are not satisfactory. Mention this paper and remit \$1.00 in Draft, Post Office Money Order, Stamps or Currency in Registered Letter, payable to DR. SCOTT, 342 Broadway, New York. Reference: Publisher of this paper.



\$60 SALARY \$40 EXPENSES IN ADVANCE allowed each month. Steady employment at home or traveling. No soliciting. Duties delivering and making collections. No Postal Cards. Address with stamp, H. A. ELL & CO., Piquette, O.

GRAVITY—COMPUTING.

EPPE'S COCOA.

By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition and by a judicious application of the purest of well-selected "Cocoa," Mr. Eppe has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a danger which a grosser diet would insure, but which a proper nourishment frames.—Civil Service Gazette.

Made simply by boiling water or milk. Sold only in half-pint tins, by grocers, labelled thus:

JAMES EPPE & CO., Homoeopathic Chemists, London, England.

ELY'S CREAM BALM

is the best remedy for CHILDREN suffering from COLD IN HEAD, OR CATARRH. Apply Balm into each nostril. ELY'S BALM, 50c. Warren St., N. Y.

LOOK HERE.

THOROUGH-BRED POULTRY. All the popular varieties. Catalogue free. E. J. KIRBY, Marshall, Mich.

KNABE

PIANO FORTES

UNRIVALED IN TONE, TOUCH, WORKMANSHIP AND DURABILITY.

WILLIAM KNABE & CO., BALTIMORE, 22 and 24 East Baltimore Street.

NEW YORK, 145 Fifth Ave. WASHINGTON, 817 Market Space.

LYON & HEALY, Sole Agents, State and Monroe Streets, Chicago.

DR. WILFORD HALL'S

HEALTH PAMPHLET.

A Marvelous Triumph Over Disease Without Medicine.

Mrs. Rev. C. Clark, Thelie, N. Y., writes October 9:

"Dear Dr. Hall—Some three months ago I purchased your Health Pamphlet with many misgivings as to its value. But having been a great sufferer for twelve months with spinal rheumatism, rheumatism, nervous prostration, and accompanied by a strong tendency to Bright's disease, accompanied by insomnia so that I had to walk the floor for hours at night before being able to get any rest, being at the same time under the treatment of a good physician, but without avail it at last induced me to make a thorough application of your treatment. At once my sleep returned as of old, and as sound and sweet as ever, and my nervousness and other troubles have left me. I attribute my bodily condition to my critical period of life and I am anxious that other like sufferers should know about my case and secure your pamphlet. I cannot be over thankful to you for this discovery, and would not part with the knowledge thus purchased for \$4 for many hundred times that amount. Gratefully yours

Mrs. Rev. C. CLARK."

Dr. Wilford Hall's Hygienic Treatment is being used and endorsed by the leading physicians, lawyers, clergymen, and thinking men throughout the country. Clipping references and testimonials given at the office, or send two-cent stamp to A. T. Bates, Western Ag. ad., Room 46, 161 La Salle St.

WEBSTER

WEBSTER'S UNABRIDGED DICTIONARY ITSELF

3000 more Words and nearly 2000 more Illustrations than any other American Dictionary. An Invaluable Companion in every School and at every Fireside. Sold by all Booksellers. Illustrated Pamphlet sent free. G. & C. MERRIAM & CO., Publishers, Springfield, Mass.

SCIENTIFIC AMERICAN

ESTABLISHED 1845. Is the oldest and most popular scientific and mechanical paper published and has the largest circulation of any paper of its class in the world. Fully illustrated. Best class of Wood Engravings. Published weekly. Subscription price, \$3 a year. Four months' trial, \$1. MUNN & CO., PUBLISHERS, 361 Broadway, N. Y.

ARCHITECTS & BUILDERS

Edition of Scientific American's. A great success. Each issue contains colored lithographic plates of country and city residences, public buildings. Numerous engravings and full plans and specifications for the use of architects and builders. Price, \$1.00 a copy. MUNN & CO., PUBLISHERS.

PATENTS

40 years' experience and have made over 100,000 applications for American and Foreign patents. Send for Handbook. Correspondence strictly confidential.

TRADE MARKS.

In case your mark is not registered in the Patent Office, apply to MUNN & CO. who will secure immediate protection. Send for Handbook. Copyrights for books, charts, maps, etc., cheerfully procured. Address MUNN & CO., Patent Solicitors, GENERAL OFFICE: 361 BROADWAY, N. Y.

PLANETARY EVOLUTION

OR—A New Cosmogony.

THE LATEST DISCOVERIES IN THE REALMS OF NATURE AND THEIR RELATION TO LIFE. Price: cloth, \$1.00; Paper, 50c.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

A RATIONAL VIEW OF THE BIBLE!

The Truth between the Extremes of Orthodoxy and Infidelity

The Bible—Whence & What?

By RICHARD B. WESTBROOK, D. D., LL. B.

CONTENTS: I.—Foundation of the "Authorized" Version of the New Testament. II.—The New Version (1881). III.—Canon of the Scriptures. IV.—Custody of the Scriptures. V.—Alphabet, Prophecy, Mass, Ordinal, and Church Hierarchy. VI.—Internal Evidence. VII.—Probable Origin of the Old Testament. VIII.—Probable Origin of the New Testament. IX.—Probable Origin of the Bible. X.—The Bible in All Religions. XI.—The Bible Historically, or mainly Allegorical? XII.—Were the Jewish and Christian Scriptures Written Before or After the Flood? XIII.—The Summing-Up. XIV.—Interlocutory.

EXTRACTS FROM THE PREFACE. "This book is not an attack upon what is good and true in the Jewish and Christian Scriptures, much less an attack upon genuine religion. It is not intended to weaken the foundations, but to enlarge and strengthen them. False pretences and imposture must sooner or later fall. Truth does not need falsehood to support it, and God can take care of His cause without the treacherous help of lying priests. The heart cannot be set right by deluding the understanding. It is a deliberate judgment that infidelity can only be checked by presenting more rational views of the Bible and of religion."

"The Bible as a help to religion is invaluable, but to claim for it such full supernatural inspiration as secures absolute infallibility is to place it in a false position."

One Volume, Cloth, \$1.00.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

WILL NOT

CUT THROUGH.

RELIGIO PHILOSOPHICAL JOURNAL

DEVOTED TO THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

V. OL. XLVII.

CHICAGO, JANUARY 11, 1890.

No. 21

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

FIRST PAGE.—Science and Hypnotism. The Disposal of the Dead. Why Should not Unitarians and Spiritualists Unite Their Forces?

SECOND PAGE.—Questions and Responses. A Fresh View of the Shakers. Personal Experiences. Spiritualism in Nashville Thirty-Five Years Ago.

THIRD PAGE.—Treatment for the Obsessed. Woman's Department. Miscellaneous Advertisements.

FOURTH PAGE.—Unitarians and Spiritualists.—Hon. R. A. Dugger, Fla. The Brotherhood of Man. Second Coming of Christ. Was it a "Lay" Congress? Trusts. Let It Become Contagious. Frank C. Algeron the Blackleg. A Lamentable Case.

FIFTH PAGE.—Mental Letter. Early Investigators.—My Experience With Judge J. W. Edmonds. Miscellaneous Advertisements.

SIXTH PAGE.—Skepticism Leaves. Our Spiritualist Contemporaries. A New Organization. Shaken Up by Spirits. ? ? ? and Phantom Photographs. The Way They Do in England. The Wells Waterloo. Flying Notes. Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE.—Lines. Microbes in the Air. Hebrew Schools in the Middle Ages. Miscellaneous Advertisements.

EIGHTH PAGE.—Organization. Liberal Christianity.—Agnostic Novels.—Psychic Research. Miscellaneous Advertisements.

From the Chicago Inter-Ocean.

SCIENCE AND HYPNOTISM.

An Amateur Hypnotist Tells How a Mesmeric Trance is Produced.

SLEEP'S OTHER SELF.

"You have been induced against your better judgment," remarked an amateur in the science of hypnotism, who, not desiring to brave popular prejudices and annoyance, made the withholding of his name a condition of talking, "to subscribe for some book or some work in fifty parts at a dollar a part, which you didn't want. The person inducing you thus to burden yourself may have been inferior to you mentally and one whom you would not care to have for an acquaintance or friend. Well, sir, that person has hypnotized you, or, as it is more commonly called, mesmerized you. You have not been made the subject of a hypnotic trance, but you are nevertheless compelled to sign the contract under hypnotic influence. The whole subscription book business is founded on hypnotism.

"This hypnotic force was not discovered by Mesmer, as is generally supposed, though he did much to develop it. It has been in use in Egypt for forty centuries, where there is a sect professing to be inspired by the god Aspis, much as modern Spiritualists claim inspiration from the spirits of departed friends. But to-day it is earning a place as a science, and there is little mystery attached to it. Most are nevertheless compelled to sign the contract under hypnotic influence. The whole subscription book business is founded on hypnotism.

"This hypnotic force was not discovered by Mesmer, as is generally supposed, though he did much to develop it. It has been in use in Egypt for forty centuries, where there is a sect professing to be inspired by the god Aspis, much as modern Spiritualists claim inspiration from the spirits of departed friends. But to-day it is earning a place as a science, and there is little mystery attached to it. Most are nevertheless compelled to sign the contract under hypnotic influence. The whole subscription book business is founded on hypnotism.

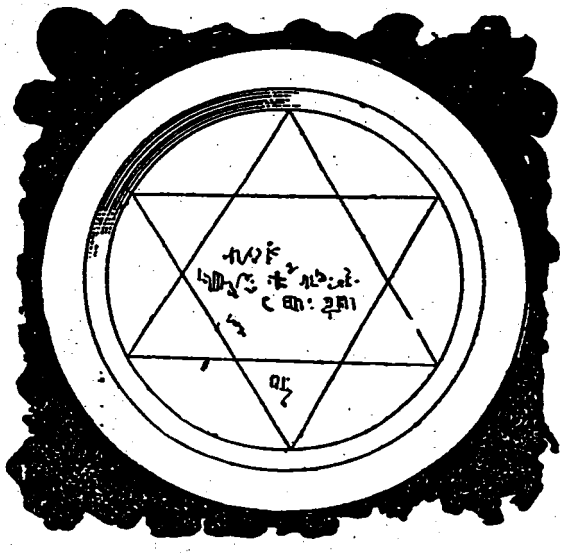
"The methods of producing hypnotism? Every great operator has his own method. The oldest of these is that of the Egyptian sect, which I just mentioned.

THE EGYPTIAN HYPNOTIC SYMBOL.

"In the middle of a white porcelain plate they draw a six-pointed star, with the center filled with esoteric words. By staring some minutes at the writing, young people will fall asleep and enter the hypnotic state. Others use a crystal ball. In Arabia the sorceresses draw in the hands a circle with a black bull's-eye, and staring at this spot soon produces loss of sensibility.

"In Morocco the Marabouts cover a table with a clean cloth, a bottle of water and a lamp. The hypnotic state is produced by

staring at the spot of light in the water. Here, then, are members of a tribe which sit in a circle amid music of drums and castanets and perform a number of voluntary swaying movements until with foaming



(Egyptian Hypnotic Symbol.)

mouths they fall into convulsions, during which they pierce their flesh with daggers, walk on red-hot irons, swallow glass without the slightest pain, and finally drop off into a deep sleep.

"It is easy to hypnotize some animals. It is a common sport of boys to hold up a crawfish by the claws and head, and, softly rubbing the tail, produce a state of hypnotism. In 1846 Father Kircher chalked a long line from the bill of a hen lying on the ground, and was successful in producing a state of coma. To the same class of phenomena belongs snake charming, and a snake, in turn, hypnotizes a frog before it strikes. Scientists ascribe the wonderful power of Rary, the horse-tamer, to hypnotism.

"There are numberless stories about this science floating about through the newspapers which have no foundation in fact. One, of a young man in Western England who bought goods, paying a shilling, and so hypnotized the shop-keepers that they gave him sovereigns in change, is especially impossible. The story goes that he went right along doing business of this sort until he was landed in jail. This thing might be possible once or twice in the course of a long series of experiments, but as it takes on an average fifteen minutes to hypnotize a new subject, even under more favorable conditions, such an occurrence as was reported would be out of the question. Yet well authenticated cases have been presented in which some subject, usually a woman, has been made to commit a crime; like forgery and be utterly unconscious of it after emerging from the hypnotic state."

"How do you hypnotize persons?" "There are different methods. I usually choose out of the company a woman having a pale, nervous look, and get her to believe in my power to do what I propose. It is usually advisable to confuse her by talk about an electrical fluid by which I can electrify people who are not too robust. Then I require her to seize my thumb with both her hands, and say to her, 'Hold my hand tight—tighter—tighter still.' There is a good deal in the way this is said, for it must be in a way to carry conviction. Then I remark with all the assurance possible, 'Now you can not let go.' Usually she can not. By stroking her arms the muscular spasm may be increased, but blowing on her hands and telling her she is free will enable her to release herself.

"This is a sort of preliminary test, and, if successful, I seat her opposite me, and her close her eyes, take her hand in mine so that the four thumbs are pressed together, and tell her to be quiet and to sleep if she feels like it. It usually takes twenty minutes to accomplish this result. Then by stroking her head and her arms the sleep may be increased in intensity. If I wish her to talk, I take one hand in one of mine, place the other on her head, and holding my face downward and inclined a little toward her, ask some simple question four or five times, or until



(Dr. Charcot.)

she answers. Throughout all this a vigorous will must be exercised uninterruptedly. This is very important. To bring her out of the trance it is not necessary to say 'awake.' If this does not succeed, blowing in her face and making some reverse strokings will accomplish it. I do not fully understand the purpose of this, any more than it accomplishes the desired end. She should never be shaken or aroused by other violent means, for this will produce a nervous shock that is often harmful.

"Then there is what is called the Braid method, which is more frequently used by beginners. The subject should be made to stare at a shining object, like a glass knob,

which is held about two inches above the root of the nose, so that the eyes will converge strongly upward. The muscles of the eye become tired and the optic nerve becomes irritated. The subject must believe that sleep will follow."

DR. CHARCOT.

Dr. Charcot of Paris, who is the grandest living authority on hypnotism, divides it into three stages—the cataleptic, in which the subject or medium is in a state of rigidity; the lethargic, in which the medium is completely insensible to pain and the body is relaxed, and the somnambulistic state, which is the one used by exhibitors and others who compel their subjects to unconsciously perform different acts. In this state the mental faculties are highly sharpened and the subject answers questions and responds to suggestions with the utmost apparent willingness, and yet he is not wholly unconscious, as is the case of cataleptic, but is simply enthralled and subject to the operator's will. Dr. Charcot has used his wonderful hypnotic influence as a curative agent. He has even cured persons of dipsomania, willing away their desire for drink, especially when it was periodical.

His treatments were repeated whenever the patient felt the desire coming on, and two or three years' care of this sort usually effects a permanent cure, without pain or inconvenience to the patient. Frequently when the state of a patient's heart is such as to make chloroform dangerous, hypnotists have been called in and put the patient into the lethargic state, for surgical purposes, it answering as a perfect substitute for the anesthetic.

There is an infinite variety of branches of this subject, and it takes much study to keep abreast of the development of the subject. I find, too, that there is much unfounded prejudice in connection with this. People read the most absurd stories about hypnotic adventures, and assuming they are true, condemn the whole science. A characteristic story is that told of a certain room in a Paris hotel, in which every occupant was found with his throat cut in a manner which showed it to be suicide. The alleged narrator of the story determines to investigate. He suggests the room and sleeps in it. In the morning he feels an uncontrollable desire to shave himself. He proceeds to do so, and when in the middle of the operation is seized with another impulse to cut his throat. He lays down the razor, takes it up again, and is about to sever his jugular when he catches sight of a hypnotic fiend in a window across the narrow street going through the motions of cutting his throat by way of enforcing his influence. By an almost superhuman effort of the will he throws his razor out the window and escapes the fate of the half dozen previous occupants of the room. It is such nonsense as this that brings hypnotism into disrepute, although rightly used it is a valuable agent in healing and allaying suffering.

THE DISPOSAL OF THE DEAD.

Method of Desiccation.

This is a matter of increasing interest from year to year as population increases and cemeteries multiply. The prevailing method of committing human bodies to the earth can not continue indefinitely. In a sanitary point of view it vitally concerns the living. What disposition to make of the dead is a question of serious import, and has called forth a great deal of controversy without anything definite being settled upon. We have received a pamphlet, re-printed from the Brooklyn Medical Journal, containing an article written by John M. Peacock, M. D., in which he discusses the different methods of "disposal," and cites in particular that of preserving the human body which is well worthy of notice, and which "has not received," he says, "the attention that its importance demands. It is the desiccation of the remains. Long before the Spanish conquest the Peruvians were adepts in this mode of preserving the dead. The bodies of the Incas, and their queens and countless numbers of their subjects, testify to this. The interesting question is often asked whether the ancient Peruvians embalmed their corpses or whether the bodies owe their good preservation to the influence of the climate which is so conducive to mummification. Senor Rivero, the director of the National Museum at Lima, having examined hundreds of mummies, was unable to find any preservative substance in them. It is true that in the skulls a brown or blackish mass, in dust or small pieces, has been found, but a chemical and microscopical analysis has proved that the dust and the pieces were composed of cerebral fat and globules of dried blood. All the mummies contain the brain and intestines, and in none of them could Rivero discover any incision which would have been necessary for evisceration had the bodies been subject to embalmment. In the mummy of a child found by Dr. Von Schudi, and which is now in the Imperial Academy of St. Petersburg, the ribs of the left side were detached from the sternum, exposing the thoracic and part of the abdominal cavities, plainly showing the heart, with the pericardium, the shriveled lungs, the diaphragm, the transverse colon, and portion of the small intestines. These facts prove that the Peruvians did not have recourse to the

preservation of the dead to any elaborate process of embalming as customary among the Egyptians. The bodies were simply desiccated by exposure to the air. The heated soil and calcined sand on the coast dried the corpse, and the pure cold air and dried winds of the interior did the same thing.

In Peru the animals that drop by the wayside will be found at the end of months entire, not corrupted, but dried. On the highway from Arequipa to Lima a number of the mummified animals are to be seen, and which serve as landmarks to indicate the road when the wind covers it with sand. The climatic conditions of the imperial city of Cuzco are very favorable to the desiccating process. Here, in the great temple of the sun, the remains of the Incas have been discovered in a marvellous and life-like condition. Cuzco, the most ancient city of Peru, has an elevation of 11,350 feet above the sea. Surrounded by lofty and snow-capped mountains, it might be supposed to possess a cold, not to say frigid, climate; but its temperature, though cool, is seldom freezing. In what is called the winter season, from May to November, the pastures and the fields are dry and withered, more from drought than from frost.

Las Casas describes the Peruvian burial rites, as follows: "The dead are wrapped in the skin of the llama, then clothed and deposited in a sitting posture. The doors of the tombs to every house all toward the east, are then closed with stone or clay. At the end of a year, when the body becomes dry, the doors are again opened. There is no bad odor, because the skins in which the bodies are placed are sewn up very closely, and from the cold they soon become mummies."

Travelers in Africa have found bodies of camels, which had evidently died of fatigue in the desert, to be so dried and preserved by the heat of the sun that no evidence of decay was discovered. The atmosphere of our northwest territories is, in some places, so dry that the snows of winter pass off from the ground without leaving it wet, and mummified buffalo have been found on the plains of Colorado. When freshly killed meat is subjected to a dry summer heat, it is rapidly converted into the well-known jerked beef of the plains. Dried apples, peaches, and other fruits are familiar examples to every housekeeper of desiccated vegetable matter. This method of preservation is as widely known as it is primitive, and clearly indicates that absence of moisture prevents decomposition of organic material, or, in other words, desiccation takes the place of putrefaction.

Dr. G. Bayles, of Orange, N. J., in 1874, brought before the Public Health Association the method of disposal of the dead by desiccation. He tersely remarks: "I can hardly conceive it necessary, therefore, in presenting the subject to control all our thoughts and experimental operations upon one method, and that a deduction solely by means of fire. Has modern chemistry no other resources? Have our electrologists no practical ideas to present, drawn from their magazine of power? Why may there not be a system of thorough desiccation? The desert sands have buried and desiccated many thousands of unfortunate travelers, as well as their camels. We have an unbroken and reliable chain of evidence, sufficient in itself to establish the fact that by excluding moisture and guarding against excessive changes of temperature we can effect desiccation upon whole bodies, and that they would continue entire and inoffensive for a length of time which we cannot measure."

The seed sown by Dr. Bayles fifteen years ago did not fall upon stony ground, as to-day it is bringing forth fruit. The desiccating method, as a proper means for the disposal of the dead, is now engaging the attention of many sanitarians and scientists, and in due time will be presented for public attention and investigation. In this process, as now conducted, the corpse is placed in a chamber constructed with pipes so arranged as to bring fresh air into them and conduct it through the casket, and by forced draughts through a central furnace where all the gases and fluids taken from the body are consumed. The air current is sufficiently rapid to make an entire change in the space every two seconds. When desiccation begins, the chamber containing the body is hermetically sealed, except as respects the inlet and outlet passages for air, which are closed when the process is completed. It is intended to deposit the desiccated remains in mausoleums which are to be constructed with a view to durability of material, beauty of design, and protection from ghosts. The desiccating method has for its basis the fact that in all animal tissue water is present in greater or less proportion, forming about two-thirds of the weight of the whole body. A man weighing 165 lbs., if completely dried, would therefore lose about 110 lbs. from the evaporation of water. An opportunity was lately afforded me of inspecting and examining the body of a man undergoing the process of desiccation. The remains lay in a glass-covered metallic case, having been placed therein about nine months ago, and at that time weighed 160 or 170 lbs. Judging by the dried-up appearance of the body, I presume that to-day it does not weigh over 60 lbs. The muscles of the trunk, and especially of the extremities, are shrunken and hard. The integument is dry and feels leathery to the touch. The countenance looks natural. There is no discoloration of the cuticle and no evidence of any decomposition. A current of ordinary air is admitted to the casket at one end, it freely circulates around the body, and escapes through a tube, placed at the

other end, into a chimney or furnace through which all the volatile products pass before mingling with the atmosphere.

The desiccating process has many commendable features. It complies with all the sanitary requirements, and meets the medical demand that the evidence of crime shall not be destroyed. The rapid abstraction of moisture by this method will do away with the factors in the production of poisons which might vitiate the result of a chemical-legal examination. This system is devoid of everything that can shock sensitive minds or offend refined tastes. It does not conflict with the widespread and deep-seated reverence felt for the remains of the dead. The mass of mankind looks not only with aversion but with feelings akin to horror on any process that aims at the immediate destruction of the body. This may all be sentimental; nevertheless no amount of specious reasoning can readily or easily overcome the tender and universal deference for the beloved departed, for it is woven into the very warp and woof of the human heart, and has the religion, the tradition, and the custom of centuries associated with it.

In conclusion, it is well to remember that various important discoveries and many new ideas of science have been ridiculed, declared preposterous, and bitterly opposed. When Benjamin Franklin made the discovery of the identity of lightning and electricity, it was sneered at, and people asked, "Of what use is it?" Dr. Peter Barlow, a distinguished scientist, declared the impracticability of the electric telegraph. Sir Humphrey Davy argued against the use of illuminating gas as a project without scientific value or even possibility. The discovery of the circulation of the blood by Harvey was received with derision as the utterance of a cracked-brain impostor. When Jenner introduced and established the practice of vaccination as a protection against small pox, the medical profession at first refused to make trial of his process. He was accused of attempting to bestialize his species by inoculating the human system with diseased matter from a cow's udder. Vaccination was denounced from the pulpit as being diabolical, and the most monstrous statements regarding its effects were disseminated and believed.

With these examples in view, it is evident that the introduction of any change in the present method of the disposal of the dead will naturally encounter suspicion, criticism, and opposition, except in the case of the method of desiccation, which seems to have been received, so far as presented, with marked favor.

247 Madison St., Brooklyn, N. Y.

Why Should not Unitarians and Spiritualists Unite Their Forces?

To the Editor of the Religio-Philosophical Journal.

I have read with great interest your earnest effort and the effort of others to organize Spiritualists into the "Church of the Spirit," or the "Universal Church." I am in full sympathy with the movement. I have long been in favor of Spiritualists organizing on some broad platform of principles in which the chief plank might be an acknowledgment of an infinitely good, all-wise, overruling power; the immortality of the soul; the universal brotherhood of man, and the final triumph of all conscious intelligences over ignorance and sin. Will you allow me in your columns to make my suggestions touching this matter of organization? While I am now, and have been a believer in the possibility of spirit return for more than twenty-five years, I am also a Unitarian in belief and am a member of that church society.

Now, Mr. Editor, why should not all Spiritualists connect themselves with the Unitarian church? Their beliefs on the Bible, Jesus, inspiration, Deity, man and his destiny, rewards and punishments, the resurrection, immortality of the soul—in short on every doctrinal point, are essentially the same; then why not unite and double our strength and vastly increase our power for good? While I am as much Spiritualist as Unitarian, I would suggest that Spiritualists should go bodily to the Unitarians and "join church." There is little in a name, but if there were much, "Unity" is a good one. I know of no better. The Unitarians have got a good start. Already they have in Boston twenty-nine church buildings and good working societies in nearly all the large cities. They have among their ministry the broadest, and brightest, and grandest men of the age. I am informed that a large majority of their membership are believers in the possibility of spirit return.

The Spiritualists, though numbered by scores of thousands, are practically unorganized, own few meeting houses, have no ordained ministry, are utterly unprepared to make an aggressive campaign against error or to defend their own belief, and while calling themselves "Harmonical Philosophers," are inharmenous and discordant. From a lack of unanimity of action. Why should Spiritualists longer fritter away their strength by neglecting to organize their forces?

I write this in Denver, Colorado, where it is said that there are, at a low estimate, twelve hundred families who are Spiritualists. They have occasional meetings in a rented hall, but up to this time have been practically unorganized. In this chaotic condition they cannot command the respect of the secular press nor the public at large. The Denver Unitarians though no more numerous, and possessing no greater wealth in the aggregate than the Spiritualists

(Continued on 22nd Page.)

QUESTIONS AND RESPONSES

1. To what church, or churches, did, or do your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunication between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons, briefly, for the answers you give.
6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY THOS. HARDING. SIXTH PAPER.

3. Judging from the joyous excitement of many spirits on their success in controlling a medium or making themselves known, I conclude that they are even more rejoiced than we are, as though the end had been attained after much labor on their part. The free expression of their feelings on such occasions seems to indicate, also, that they are not placed so rigidly under restraints of circumstances as we are. Indeed it has been said that good and wise spirits control their surrounding circumstances while we are controlled by ours. But their spontaneous outpouring of joy and the generous satisfaction which they manifest, speak well for the sincerity and simple honesty of the sphere from which they hail.

There always seemed to me to be a decided contrast between them and us in that particular, for whether we be rich or poor in this world's goods, there is a certain cautiousness about our commerce with each other—a lack of spontaneity and an absence of "gush," which reservation becomes apparent in our nice selections of language and the polite "put on" of our deportment, as though we were ever instituting comparisons between others and ourselves. The culture of our schools and of society imposes restraints; our civilization endures us by a sense of the necessity of propriety, and we are, in a greater or less degree, encumbered by considerations which society, rather than ourselves, deem proper. But spirits are differently circumstanced; they have to deal only with essences; the superficial has been superseded with them. There is no danger of misunderstandings there, for soul speaks to soul and each eye perceives character and motive as well as form. Well might Blue Jacket shout and whoop when he gained his point, for open, and honest expression is the rule in his country. This world's poor feel subdued or irritated because of the comparisons which they make between themselves and their more fortunate neighbors. This has a chilling effect upon them. The rich are stereotyped by etiquette and the cast iron forms of society. Much of the suffering and insincerity of this life is caused by the violence done to self-esteem by vanity, and poor and rich might find it profitable to ponder and apply to their lives and characters the first beatitude of the sermon on the mount, "Blessed are the poor in spirit." So I conclude that the inhabitants of the world of spirit live more natural (consequently more honest) lives than we do; although questionable spirits may be found who are willing to co-operate with questionable mortals and they may increase the unworthiness of each other by mutual association.

It seems to be almost instinctual with some of us to separate the inhabitants of the Spirit-world into two great classes, namely, 1st. Those who are closed (in disposition and in fact) to us mortals and material things. These I would call the legal spirits, and those who are open (in disposition and in fact) to us mortals and material things. These latter are more remote from the physical world, although very close, in a spiritual sense, to the Divine element in man. These latter do not, perhaps cannot, operate directly on physical things, but accomplish the Divine will by whispering to the soul and imparting spiritual power, vitalizing those qualities which man possesses in the depths of his being and making perceptible blessings derivable from on high.

Now it does not follow that all of the former class are mean, nor is the distinction necessarily arbitrary. Those working out in your fields may gain admittance into the house, and those who belong to your household may visit the fields, and the occupations of some may require them to operate in both departments. A man may be given to art or science and yet be deeply religious, and a poor cobbler on earth may be an angel in heaven.

There is a degree of excellence in each of these classes. But after all we can only speculate and our five drawn distinctions, which are only intellectual, may say more of the things that be of men than those that be of God. I may go further still and say that even if our intuition were so perfect as to enable us to comprehend spiritual condition and distinctions, there exists no language by which we could convey them to others. These are things which each must fathom for himself by the sounding lines of experience and Divine spirituality, and even then, revelation to him comes only by the fiat of the eternal. Yet, sooner or later, the door of knowledge will be opened to those who knock.

The methods of the spirit are not the methods of the flesh; the will of God is not done on earth as it is done in heaven; if it were, we would permit the sincerity and directness of child to operate in manhood and womanhood; we would not be pinned down to the apron strings of "society," and lip tie fulsome nothings of infancy in matured manhood; then sincerity might laugh and grief could shed a tear without fear of ostracism.

Yes, brave old Blue Jacket, whoop and shout with the rest for the victory is yours; impart, if you can, the methods of your honest world to this stammering and pretentious earth, where men and women do not dare to be natural for fear they shouldn't be in proper form. Oh true religion (*religio*) bind us back to nature and to nature's God, then we shall not be ashamed to "rejoice with those that do rejoice and weep with those that weep," nor need to blush when we take a poor man by the hand.

But the rich man's circumstances place him under restraints also. There is an old adage, "A fool may make money but it takes a wise man to keep it." There is a considerable amount of anxiety and brain work attendant upon the preservation of property after it has been acquired, which acts upon the rich man's character like ballast in a ship; this makes him careful and kills spontaneity, although it has the good effect of producing stability of character.

The explosions of surprise and satisfaction are not in "form" with us; fashionable ice is formed in the absence of natural sunshine, and from force of habit we obey, even in private, the dictum of our tyrant. But we may learn from the spirits that open expression is not necessarily vulgar and that honesty and earnestness are compatible with soul culture. Even religion places no restraint upon innocence, although it imparts a happy, willing reservation which is the child of self-respecting love to God. Artificial deportment is unknown in the Spirit-world, and the restraints of policy and the smiles of diplomacy may secure this world's wealth, but openness and sincerity realize the wealth of heaven; and woe betide the habitual dissembler.

So when Blue Jacket came that night he expressed his joy boisterously; he did not seem to think that he was under obligations to sustain a reputation for gentility, or seek admittance into society. Nature's God was his!

The contrast between the restraints of fashion and the freedom of nature are well painted in these word pictures by Tom Moore; (I like them so much, I ask permission to repeat them.)

Lesbia wears a robe of gold,
But all as tight the Egyptian bath laced it,
Not a charm of beauty mould
Presumes to stay where nature placed it.

Oh! my Norah's gown for me
That floats as wild as mountain breezes,
Leaving every beauty free
To sink or swell as Heaven pleases.

"Whoop! whoop!" shouted Blue Jacket on that first night of his coming. "Whoop! whoop! whoop!" It was a considerable time before I could get him sobered down sufficiently to answer questions, and now and again he would break out into more whoops. Mr. Shepard was equally well pleased though not as demonstrative. "Why Tom, isn't this wonderful!" he cried, in the exuberance of his spirits, "such a thing was never dreamed of in my time. You were at my funeral over a quarter of a century ago; you saw the man throw heaps of earth upon my coffin and you all thought that was the last of Charley Shepard and here I am, after all these years, returned and conversing with you through your own wife. Isn't all this wonderful?"

"It is, indeed," said I, "and perhaps the most wonderful thing about it is that every item of this experience was so well adapted to my particular case and hers. Surely there is great wisdom behind and directing all these things."

Yes," said Mr. Shepard, "and under God we may thank that noble man who has opened the way."

"Who? Blue Jacket?"
"Yes, Blue Jacket, if you choose to call him so, but he has a name more appropriate than that which I cannot translate. He stands high notwithstanding his Indian name, and he gets back. Many others like him, who are apparently rough and uncouth when on your side, are spiritually refined and highly elevated on ours, but a polished exterior by no means proves an individual true. But Blue Jacket is good and true; you will find him so."

After this spirit left, evidences accumulated. Of course there was no more sleep for us that night. My questions were anticipated before their formation into words, and old scruples overruled.

But what were my feelings when my doubts were laid to rest, and the facts of spirit return and communication appealed to my heart? I did not shout, it is true; my feelings were too sober for that, but the depths of my being were stirred as they had never been stirred before. I remembered to have read somewhere, that it was possible for joy and satisfaction to be so intense as to bring tears into one's eyes, but I never experienced it until then, nor since, and in the darkness of that midnight I wept for joy. My heart was lifted up in thanksgiving, for the doubts of years were set at rest; the end for which I had hoped had come; the proofs for which I had yearned were before me, that those who once loved me were living and loving still.

Thank God from whom all blessings flow
Thank Him all creatures here below,
Thank Him above ye heavenly host
The Omnipresent Holy Ghost.

My wife's satisfaction was as great as mine; the outside influence remained with her all that night and all day in greater or less degree. She had a headache, next morning, I missed her from the room, and going into the sitting room I found her sitting on the lounge, alone; tears were rolling down her cheeks; the depths of her soul had been reached by conviction, and the intensity of her nature was making itself manifest.

"Oh, dear," she said, "how sorry I am that I ever spoke to you against this, for I now see that it is a truth of God." She then went down on her knees, her hands clasped, and while the tears rolled down, she prayed for pardon and to be delivered from all unbelief. It was quite astonishing to her and me how everything she handled through that day seemed as if it possessed life. While she swept her room it seemed as if the broom was doing the work without an effort on her part. She called me several times during the day to observe the movements of what she held. Her objects seemed to be imbued with an imparted vitality. Life seemed to exist all about the non-existent in waiting to be called forth. There seemed to be no death. "Just look at this broom," she would say, "it is moving of its own accord. I merely allow it to rest in my hand and it does the sweeping; even my hands seem to be moved without my intention. So it was also with her bread making; she declared that it was not she who was making the bread, but that her hands were employed as instruments by another power; and thus her housework proceeded all that day and part of the next. I don't think she passed an entire day without being conscious in some part of it, of outside aid until nearly a week had elapsed from the time of that first control by Blue Jacket. It was coming and going nearly all the time, and what was very satisfactory to us was that there seemed always a good purpose in the coming; nothing was objectionable but all serious and substantial, indeed such services as one might expect from a friend who enjoyed our society and understood our affairs.

I have only given a part of what transpired, as it might prove tedious to go into the matter at length. Such experiences as those I have been relating, in reply to the third question, are of course more significant to us and convey infinitely more to us than the telling of them can to any one else. I am aware that there is in these days a morbid desire for excitement, and that the multitude will run in any direction to see a spiritual elephant; I don't propose to pander to such degrading tendencies; I would far rather direct inquiring persons to the spirit within than to spirits without them; and in this I am not singular; I am happy to say

there are others who feel similarly, although I am well aware that many persons require to be started into right thinking and doing. But conversion through love based on good sense is more lasting than that through fear or curiosity.

In my replies to the questions which follow I may detail other occurrences more unusual than those I have given, but in all our experiences there was nothing which left a more vivid impression on our minds than that first experience, or could outmatch our fervent gratitude to those who, though invisible, were instrumental in our conviction.

TO BE CONTINUED.

For the Religio-Philosophical Journal.
A Fresh View of the Shakers.

REV. W. I. GILL.

THE JOURNAL has more than once given kindly notices of the Shakers. They are out of all competition with the world, and easily present an innocent and pleasant picture to the imagination, surrounded and pressed as we usually are by the strong contending forces of the world. Such is the effect of some of the descriptions of them which we now and then see, and an hour's visit to their establishment heightens the impression. There we see them in a poetic glamor which reveals only purity and goodness—a nervous repose and a quiet happiness which are delightful and alluring.

There is much in this which is real; but if one speaks of two among them with all his senses open and his mind awake, and studies the life which is beneath the surface and at the root of the life that is visible, as we have done, he will be a better judge of the institution.

One is at once impressed with a sense of their entire security as to the comforts of life; and this impression will abide as true. On this very important question there is among them no anxiety, for there is no reason. Here they have an exceptional peace and mental repose. They can produce or purchase whatever they need, and some of the families have a surplus of wealth, which is invested in stocks "in the world" outside.

Their mode of life is on the whole of a healthy order. They indulge in no intoxicants or narcotics. Most of their food is of their own production, is fresh and sound, and of flesh or fish they eat but little. They rise and retire early. There is little irregularity possible in their life, no opportunity for any great excitement, and all temptation for the exhibition of violent passion and strife is precluded. Hence they are long lived; and their faces, especially the women's, have a placid expression though the expression generally is rather sad.

The forms of their religious exercises are simple and natural. They comprise the spontaneous utterances of their thoughts by the leaders and by others, sometimes with brief recitals of Christian experience and hope and resolve. They have plenty of singing, which often shows spirit and feeling, and both words and tunes are of an infrequent of their own composition. During a part of the service the singing is confined to a few who stand in the center of the room, while the others march around them with measured step and a rhythmic motion of the body. With open hands and palms extended upwards, they gently wave them up and down in token of receiving the holy influences from God and the angels. Sometimes they express the joy of religion they indulge in a regular dance, but never touching each other, always pleasant and sober, and with no small degree of religious pathos. No one is likely to go to sleep in their meetings or to grow weary, because they are most of the time on their feet, if not in motion, and their meetings are brief.

The first condition of membership is the pleasure and consent of the separation from their wives or husbands, if married. This is a repudiation of the strongest appetite and passion of the animal life as well as of the fairest and tenderest sentiments of the human soul. It is to be expected that the number of those who are so sublime or so ridiculous as to achieve this will be small. The second condition is the renunciation of all property, and of all at once a right thing, absolutely in common with the order and family. Even the clothing and novelties brings with him must be dumped into the common stock, and thence must be drawn all that he ever wears; and when they are used by him or her they fall into the common stock again. No one can ever have a dollar or a cent to call his own. He has no independent means by which he may buy himself a book, a magazine, a paper or the slightest personal gratification.

A third condition is entire renunciation of body and mind to the will and control of the ruling authorities, which are chiefly the elders and elderesses of each family. These determine without appeal the entire management of the family and the action of its members; the hours, times, places, and forms of work, rest, sleep, and recreation. These authorities constitute an absolute authority. They are as absolute as Deity whom they are supposed to represent. They are not elected by a majority vote. The community has no voice whatever in their appointment. They were first appointed by mother Ann Lee, their prophetess and founder, and when they appointed their successors, and others they were wanted. So far as we have seen they wield their authority mildly, but who shall assure that it will always be so? And if it were assured, that is not the proper mutual relation of members in any community. At the best it is repressive of intellect and energy all through.

They have no books to read and no papers except such as these authorities see proper to furnish, and so far as I have observed the supply is small. There is no reading and library room in the family. We were informed that they are allowed to have in their rooms a few books at a time which the elders have provided for them. They usually meet once a week to hear the junior elder read from current literature, such portions as the senior elder has selected for that purpose, and all the rest, if awake, listen in entire silence. There is no discussion and not a single remark is made by any one. This seems to be the sum of their means of obtaining a knowledge of the times.

The act of initiation required of all is an audible confession on bended knee before or in the presence of an elder, address, or a "care-taker" of all the sins of thought, word and deed which can be recalled of all their life. When they have done that, in token of their sincere faith and purpose, and not before, they are pronounced to belong to the order and community.

Their idea is in one respect a lofty one, and even sublime. They aim to develop the spirit and repress the animal nature, and learn to live wholly as spiritual beings. But they are not independent of the body. They have to eat, drink and sleep, and their bodily needs have to be supplied through bodily labor,

which they require of every member who is not physically incapable. It is therefore out of keeping to claim or try to be like pure spirits in this one particular, while animal in so many others, like all other men.

There is among them small scope for mental development, since all have to work with their hands, and to depend on the authorities for all their mental and spiritual food. Anything more than a very common and meager culture of our higher powers is impossible among them, and the entire spiritual life must therefore undergo a general and unconscious atrophy.

Besides, most of the polish and culture of the world come from the attritions of society, from much of which they are steadily debarred; and they are debarred from the polishing influence which each sex exerts upon the other through their desire to please each other, an influence which is very large, and on the whole healthful and improving. The unfavorable results of its decadence among them, especially on the men, is very manifest to one who is among them for a little while.

It is very soothing to feel for a period their quiet, to have a sense of the cessation of the world's great grinding wheels, to look freely upon the placid faces of some of the sisters who entertain us, and to listen to their strange and super-worldly talk. But after all, right or wrong, human nature wants something more than a placid monotony along its path. It likes, occasionally, to have mountains to climb and to gaze at geysers and to look into deep, dark gorges, to see the lightning flash and hear the thunders roll. It prefers the uncertainty of struggle and conflict, intensely stimulated by passion and intense excitement to the security and comfort which bears too close a resemblance to the Indian child well bandaged and tied on a board to the back of its mother.

Personal Experiences.

I have been reading the pamphlet "Sym-pneumatic Handbook," by Mrs. Laurence Oliphant, and am so far struck by its contents as to feel induced to make public in your columns some experiences of my own, which, though they may be not unfamiliar to many of your readers, possess, at least, the distinguishing character of differing from most manifestations related, inasmuch as they were wholly unthought, and not at all anticipated.

In those days I knew nothing of Spiritualism, had read very little of mesmerism, and should certainly not have given ear to anything savoring of the supernatural. I may add that even at this date I have never attended any séance, and am unacquainted personally with any professional or acknowledged medium.

It was about ten years ago, that having been subjected to much domestic anxiety and sorrow, which circumstances had compelled me to bear alone, I awoke one morning to see fluttering around my bed-head a number of wing-like flames, bright, clear and steady. For a moment I imagined the curtains to be on fire, but the flames were so concentrated and individual, each in itself, that the impression was quickly dispelled. They disappeared, one by one, quietly, slowly, and I lay simply awake, but in no way alarmed. Rather a dull feeling of repose, and comfort, and protection was borne in upon my mind. I arose, as I may so express it, sustained and strengthened to meet the difficulties of my position with newly born hope and determination. Certainly to me this was the beginning of a new era.

Time went on, and I was cognizant of nothing phenomenal except the change in my own views; the new light, I may term it, in which many things came to be regarded.

Details would be impossible here. There came a day when, though it seemed the result of accident, I was led to take up a life of much labor and responsibility, the former chiefly manual and domestic; very practical duties allowing no time for day dreaming or theorizing, but certainly resulting in the comfort of very many persons. And at this period, singular as it may seem, occurred my most vivid and pleasant experiences.

One night I had retired to bed with a distressing headache which had baffled all the skill of a doctor to relieve. I having refused his tender of morphia. Sleep, however, came, and in a dream my mother (long since departed this world) stood beside me. With her hand upon my head she seemed to soothe the pain, and I awoke, I well remember, she said, "My child, you suffer! Would you not like to work in a garden of light?"

Then I awoke. The room was full of a mild, soft glow, neither like sun, nor moon, nor lamp. It flowed in through the open door, as though one might have passed out thence, bearing some heavenly taper; and all around there waved green leaves and plants, palm like, or ferns of enormous size. Exquisite! But more than all, beyond description, was the sense of peace, rest, beatitude indescribable. Truly it might be called "the peace that passeth all understanding." Pain and anxiety were gone. No possible cause of grief seemed conceivable. I raised myself on my pillows, and watched all fade away. Then I slept, and again the awakening was a "lifting up," which I do hope many know of, but none, I think, could describe.

Since then, many a time have such precious pictures appeared, though none so surpassingly wonderful as that.

I awoke suddenly; the room is light; upon the ceiling is east an exquisite shadow, a trellis overhung with quivering leaves, sometimes a bird upon it. Again, a large tree stretches across the branches waving. Often, and this in the morning light a beautiful arabesque design, as of tapestry, all in colors, or a damask cloth, in squares and diamonds, till I have looked upon my bed to see if really the quilt were there, and by any mysterious chance could be reflected! They fade out very slowly, I close and open my eyes again while they remain.

Once I awoke to see the ceiling all glow in rose color, with a glimpse of children's faces looking through. Though I knew no colored curtains were there, I had to question myself if there could be any forgotten which by possibility could cast the glow.

Often it has been light alone all over the room, and I have sat up and thought it was morning, every object in the room being visible. But all fades away slowly again, and it is dark.

And always, always, there is the heavenly peace, the exceeding comfort, the hushing sensation, lifting above all worldly care, as though a voice might whisper, "It is I, be not afraid!"

Now the word "hallucination" has no terrors for me, rather I would shrink from any imputation of "egotism," for why should I be favored? I who will not join any circle, who decline to argue or theorize, who could in no way seek for or urge or ask for such manifestations, priceless as they are?

But that is my experience, plain, sober truth. And only when I told some of it to friends, did I hear it associated in any way

with Spiritualism or mediumship. Then first I read books upon the subject. Then, alas! I read of battles boiled by spirit hands, and of tamborines playing, and of folk who purposely darkened rooms and asked questions about worldly matters, and, in short, I was shocked and vexed, and I put it aside as better not to be handled.

But I found presently, as we often do, that there is a true and a false side to everything. Just as there is the blessed seed of the labor-weary and false-alumbers of the degraded. So I took heart. There came in my way spirit teachings and higher aspects of Spiritualism; higher every way, than scientific religion and symphonema. More than all I found the teachings of good men verified, the holiest words of the master made clear by what I knew, and I stood fast.

One word more. Hallucination, I believe, is applicable only where one person sees or supposes to see, an appearance.

One night, when all light was extinguished and I was nearly asleep, my husband startled me by exclaiming, "Why have you left the candle alight?"

I replied that it was out long since.

"No," he returned, "it can't be. I see the window, all light, red curtains, what is it?"

And he sat up.

I had not spoken of my vision for he would not have believed in anything of the sort. But he had seen for himself; and again the lattice work, and the pink glow were visible to him one night alone.

Of course I have heard it all explained; "Pressure on the optic nerve." "Disturbance of brain equilibrium." What will they not explain away?

But to me nothing in life is more real; and, measuring by results, nothing could be more valuable. So I am well content to let the expounders alone. "Let each be fully persuaded in his own mind."—F. O. in Light, London.

Spiritualism in Nashville Thirty-Five Years Ago.

To the Editor of the Religio-Philosophical Journal.

Spiritualism in Nashville thirty-five years ago, after the phenomenal phase was disposed of, which was not long in its accomplishment, assumed two aspects. One, the first, was iconoclastic; the second was constructive. The iconoclastic phase was an attack all along the line of perverted religious dogmas, mostly based upon false interpretations of the Bible. The latter, for this reason, was taken for what it claimed to be, the inspired word of God independent of its spirit, and its contradictions, misstatements, horrid teachings and false views of God were handed to no spirit of reverence. The commentary on the Bible in its original draft, to which allusion has been made, was an epitome of this iconoclastic spirit. Probably no work was ever penned which contained an equal amount of brilliant sarcasm, keen, incisive logic, forcible exposure of the Bible's letter pretensions than this book. It tore the Jewish and Christian Bibles into shreds and left no ground for a rational conjecture to stand upon. It was claimed as a reason for this severity of stricture that no true foundation for a spiritual temple, adapted to the wants of this age, could be reared so long as this book was retained as the inspiration of the religious hopes and spiritual life of mankind. Whilst no spiritual truth in the Bible was attacked, whilst all that it was pure, true and therefore eternal was being taken from the heritage of man, its bare letter upon which the faith of Christendom is based, shared a destructive fate; and this in no measured terms.

The counter phase of Spiritualism in Nashville, thirty-five years ago, was constructive. Here the kindly, loving side of our spiritual guides was shown. Here no criticism was allowed, and the separation was made between irreverent contempt of God or man was indulged. But brotherly love for all was inculcated; right and truth and holiness were the prerequisites of the divine life in God. Reverence for God's manifestation in nature, and intelligent comprehension of his evolution in history—especially in all the great religions of the world—stripped of their falsehoods and all unscriptural words, and the worship of God in the heart were the habitual themes of our thought and meditation.

To attain these results a rigid spiritual training was instituted. We were taught that communion with the spirit in the soul of man would bring, not alone a true knowledge of God, but a knowledge of man's own nature, which was a likeness of God, being borned, into a newness of life, bringing the baptism of the Holy Spirit. Through communion with his higher nature man found his true spiritual affluities—not dependent upon outward external spiritual presence for his knowledge of the spiritual state, but in his own nature he found all that spirit communion meant. Hence, at no time, were we particularly concerned about specific spirits or their specific personal revelations. In fact, this feature was discouraged after our initial experience. They said that external spirit manifestations were a necessity in the beginning; that one should satisfy one's self of the truth that spirits can and do communicate, but after this conviction was attained it was dangerous to proceed further. That sought through mere curiosity or for purposes of fortune-telling no man or woman was safe from delusion and all the terrible results of ancient magic. Our investigations were exhorted to confine ourselves to one line of thought and at any one sitting never to deviate from this line.

In addition to our sittings in the circle we were required to commune with the inner man whilst alone—undisturbed by outward cares and the gross concerns of life. Here we were in the presence of God and of his holy angels, and there should be no interruption of this sacred hour. If convenient, this communion was done daily at least once.

By following this line of suggestion we were assured we were under the true law of growth, and that without it but little progress could be made in the divine life.

Again, our ways were exceedingly practical. No isolation from humanity—from its joys and sorrows and practical duties. No obligation to society was shunned; no responsibility to one's own family was to be ignored; no fanaticism or abnormal claim of any kind were countenanced; no abstinence from the proper pleasures of the body, soul or spirit were taught or practiced as discipline. Our rule of life was summed up in these words: "We come not to enforce any peculiar right or inherited opinion. We are only that man may prove true to himself, to his God and his fellow."

Such were some of the features of Spiritualism taught in Nashville thirty-five years ago. We close with an extract from a "communication."

"Appreciation and determination are the components necessary and essential to a full realization of principles. He who desires truth, must fulfill his duty, and his duty is to rate action in accord with the results to be attained, clothed with the supplement-garb of

duty. Piety is only the assumptive cloak of humanity that obscures thought and never leads man out into the open field of progressive development. I would ever have you tread unbroken ground if you would benefit mankind. The angel of God is doubt—the twin-sister of observation that opens up the road to reality.

Never think that you have benefited humanity when you have hashed up old and sterile potage upon which the world has been fed for ages. No! It has diseased humanity; and by such a course you are only aggravating the old malady. Present a new bill of health, and you will appeal to the desirable, the beautiful, and the good. An old corpse is a sorry presentation of health. All the teaching of the present partakes too much of the ill and miseries of life, and the defects of humanity; and adds burthens when they should be removed. What man needs is additional light and brighter hopes for the future; not the dead enormity of the past, but a living truth that he can grasp and comprehend. He is well aware of the darkness and uncertainty that surrounds him. His present teachings partake too much of the shortcomings of others—of how fearfully some other age or people have done, or how this faith or that sect have abused the "blessed privileges" they enjoy. The wrong consists in being allowed to judge at all. If your principles have not sufficient virtue to command respect without borrowing from the defects of others, to add to their list, I would say, look well to your principles; they doubtless need modifying and should secure the care that prudence would certainly dictate and demand. Never expect the plaudits of mankind if you would be fully assured that you have conferred a real benefit.

"Know that all good is of God; and if we would approach the fount of living life we must dedicate our thoughts and lives to truth and duty, and dispel all doubt and fear of results. Because we cannot measure these results it will not do to say there is no good in them. We must remember that in our state of conscious existence our understanding is limited, and our comprehensive views are liable to a change of that particular character that we can hardly discern the work of our own hands. Then, to a true, comprehensive view of the work that is before you; and remember that man's views are ever partial, and your failure to comprehend is no criterion of inadaptability or inability. It is a marked characteristic of the human family that that which they most need is the least desired. The cloak of self-righteousness is so simple in its folds it wraps them in such self-sufficiency that it is often difficult to penetrate or to convince them of what is most necessary for their good. You must not expect that all you say will meet with appreciation; as it is difficult to present thought in a garb that will suit all listeners, for the obvious reason that they are not all on a plane to receive it. It is not the fault of the thought or presentation, but a lack of unity between the thought and the receiver. So do not feel in the least dismayed, if, in your varied and tried experiences, you meet with this insurmountable obstacle to the progressive development you so earnestly desire. There is another great difficulty. Mankind are loth to forsake old landmarks for new and untried fields of exploration. They are rather more inclined to dwell in their old habitations than to inspire thought in the new. What is most acceptable, as a general rule, to an audience, has not much in it. It is an evidence that you have catered to their tastes—to their degree of mental appreciation—which is well, in one sense, but does not yield the best fruits, as you have not stepped outside of or beyond their conceptions. If you would truly benefit mankind, you must be in advance. You must lead into new and untried fields, where man may ask the God of his soul of the truth or falsity of what has been presented for his acceptance. To this should all public teachings be directed. In the most ordinary affairs of life we may sympathize with or put together into form and feature that whereby man may behold a true and living image of himself, and on this ground demand a hearing at his hands. But we should ever strive to go beyond the present in the attitude of aspiration, thus holding the true beacon aloft that others may catch the reflection thereof. The world is kept in motion by contact, by attraction and detraction. The life and soul of things is contact. Friction is the pendulum of eternity that strikes the hours of immortality, and from which humanity often derives its greatest blessings. When you have said that which pleases every one it is measurably evident you have not said much to be proud of. But when you inspire one thought it is well worthy all the pains and care bestowed, as it calls into action the divinest sensibilities of man's nature, and causes him to question the divinity in his own soul, as to its truth or falsity. Truth is not to be measured by the conditions to which men arrive in their investigation or estimates. The scope of their mentality will give forth its product and no more. And this is true of the individual. In presenting truth we can only lead man to the fountain; we cannot make him drink. We can only prepare the banquet; we cannot consume the feast. Success is not to be measured by the applause of men. A donkey can bray louder than the most gifted. Truth is of that particular nature that it cannot be had for the asking merely. It requires effort and has to be sought with diligence, and is often purchased with difficulty."

Treatment for the Obsessed.

To the Editor of the Religio-Philosophical Journal:

To give "Treatment for the Obsessed" prominence as a leading editorial, together with the almost apologetic presentation of the editor's views in your issue of September 21st, justifies a few comments from one who has made the adverse influence of spirits the object of close study.

What if forty years has left Spiritualists with "a difference of opinion," where facts alone, and not mere opinion, must determine. The terminology may be at fault but adverse control is a fact.

I should have felt it to be a work of supererogation to add my testimony to the support of your position, and that of our late mutual friend, S. B. Nichols—a fragment of whose experience you incorporate with the editorial—were it not for the circumstance stated and a recent experience of my own before the fraternity conference, of which he was for many years the leading spirit. Being invited to give my views on the subject, I found all the enthusiasm on the other side and one would have supposed psychic research had purposely avoided grappling with what—next to the power to communicate at all—must be the most vital question involved in spirit intercourse—how do they communicate and in what way do they most commonly manifest their individuality?

It has been my pleasure to co-operate with half a dozen, or more, private mediums who, like Mrs. Nichols, have been serviceable in relieving many cases similar to that of the ob-

essed daughter of the Vermont woman. Usually, as in the case cited, the spirits not only gave evidence of a "change of heart" but became active agents in future work of the kind—being specially qualified for it by their own experience. I can recall but one case—that of a neck-stretched murderer—where it was necessary to forcibly dispossess permanently without reclamation. I mention this because, to the uninitiated, it may appear necessary to make some "compact," as set forth in the Nichols' case, that would conciliate the spirit. In our cases it is always unconditional surrender. Such a "compact" was made in one case only; I was a guest and could not with propriety interfere. The ignorant spirit always over-rides its powers when opposed to intelligence. When pressed, it soon resorts to deception. This, when following defiance, is always evidence of a failing cause and is a well-known symptom of ultimate defeat.

I cannot now go into details; but if any of your readers care to dispute the correctness of the following conclusions, I will cheerfully present well authenticated incidents in their support. If they are wrong, I shall thank any one to be set right.

I. The physical or mental infirmities consequent upon the passing out of the spirit must be thrown upon sensitives when approached, until these conditions are removed.

II. This removal is best facilitated by the complete entrancement of mediums; but very slightly, if at all, by the conscious, or semi-trance condition.

III. If the spirit's will-power is unimpaired it may, itself, dismiss the manifestation of infirmities while holding a medium in trance.

IV. Otherwise a mesmeric operator, working in harmony with the medium's guides and the desire of the spirit itself, may render this service by manipulation; for that distress were it the medium's on one or more occasions according to the mental condition of the spirit when it passed out—severe cases of mental derangement being the most refractory.

V. Spirits in temporary control of a medium, either in the trance state or objectively, through impression, may be deprived of their influence or control by a determined manipulation of the medium's brain and forehead simultaneously—the facility with which disposssession may be accomplished depending upon the power and confidence of the operator and the nature and duration of the obsession.

VI. The dispossessed spirit usually attempts to insinuate itself into the most sensitive among those present.

VII. Hence, to permanently relieve an obsessed person, a very sensitive medium with a well organized band should be provided for the purpose, as, by entrancing such an one the spirit is confronted by the forces opposed to it to be reasoned with or dispossessed, usually both.

VIII. Meanwhile the victim must be fortified against the spirit through interposing a strong will against any approach to control.

IX. Falling in this, the same or another spirit is liable to obtain the ascendancy and the expulsion has to be repeated.

X. The kindest feelings, tempered with a firmness that knows no flinching, together with a consciousness of right motives and assured confidence in the methods employed, will produce marvelous results.

XI. At least one good clairvoyant besides the medium should assist the operator.

XII. Harry Munzer's seemed a comparatively mild case and ought to be readily cured.

XIII. But not by medicine and the environment of a mad-house.

Brooklyn, N. Y. N. A. CONKLIN.

Woman's Department.

OF INTEREST TO WOMEN.

AN AMERICAN GIRL.

The following is a narrative of an incident which occurred in St. Petersburg some years ago. The American concerned in the incident of a public benefactor, has been a social leader in Washington, is the wife of a leading Republican statesman, and would be recognized instantly if her name might be mentioned. The half dozen initiates will recognize the incident now published by the Post.

A grand reception was in progress at the palace of a high Russian dignitary. Members of the cabinet, generals of the army, grand dukes, the nobility of the empire and diplomatic corps were present. It was a notable affair. Four young ladies—three Russian and one American—had gathered into a little nook, screened in palms, and were discussing in French the dowdy appearance of a high court lady. Some eavesdropper caught their remarks and bore them to the criticized lady. She, in turn, indignantly reported the conversation to a noble duchess who held the peculiar office of "mistress of etiquette." She retired to a private room and had the four culprits summoned before her. They appeared, the Russian girls in fear and trembling, the American calm and self-possessed.

"Young ladies," said she, "you have been commenting disrespectfully upon the personal appearance of Lady—. You have committed a grave breach of etiquette, and it is my duty as court mistress of etiquette to punish you. Olga, your slipper!"

The trembling Olga took her slipper, and meekly received a sound punishment, of the sort confined in America exclusively to the nursery.

Katia, it is your turn. Give me your slipper!" said the inexorable duchess, as the weeping Olga arose from her castigation. Katia took her gruel with audible lamentations, and Tania followed the suffering Katia.

All the while the American girl watched and waited. The indignities thrust upon her companions roused the Hall Columbia in her. Her eyes flashed and her little fists clenched with excitement.

"It is your turn now," said the mistress of etiquette to the fair American, "your slipper, please!"

Columbia's blood was up. There was fighting stock back of her for generations. She removed her slipper and drew near, but she held the slipper by the toe.

At the proper range she swung the missile and struck the noble duchess in the mouth with a fearful clasp. Then she sailed in, lace, feathers and furberious flow. Finger nails fetched blood. Grey hair and the St. Petersburg fashion of 1863 filled the air. The screams of the thoroughly frightened mistress of etiquette brought a crowd. The door was battered down. The three Russian girls were screaming in their respective corners. The old lady was hors du combat, and the fiery goddess of liberty stood in the centre of the room, waving a tuft of grey hair in one hand and a jewelled hair-dagger, with which she had been trying to stab the Russian in the

other. The mistress of etiquette fairly screamed with impotent rage, showered maledictions in broken French, German and Russian upon her conqueror, and demanded that the most condign punishment be meted out to her. The matter was carried to the czar. Nicholas made a pretense of punishing the young lady by issuing some order against her appearing at any ball for a certain period, but the old liberator was immensely tickled. He showered the most embarrassing presents upon the American, beautiful slippers of every kind and description, silver slippers and gold slippers, and finally wound up by sending her a dagger set in diamonds.

SOUND ADVICE FOR BUSINESS WOMEN.

An editorial writer in the *Christian Union* said lately in a talk with "Business Boys": "The boy who will succeed in the world is he who is content, for a time, to do two dollars worth of work for a dollar." Business girls need to bind this precept upon heart and hand. Determination to fulfill every obligation thoroughly, in spirit and in letter, should outrank the thought of the money to be made by this particular undertaking. First, excellence of workmanship; then, what price will it command? The girl who studies book keeping or stenography as a stop-gap against the tide of idleness, until she can wed a bread and butter winner, enacts the trite roll of the little Haarlem hero with his thumb in the dike leak. She is like one who watches for the morning, and, in proportion as her heart fails at the delay of dawn, interest in her occupation declines. Judging by her standard of values, the business maid unfortunately to her hand and the wedding that may come, we may well remind her that faithfulness in that which is least is the earnest of faithfulness in that which is great. The steadfast industry, the discipline of speech and conduct, the concentration of thought and energy upon the matter set before one for accomplishment, that are essential to business prosperity, are the best conceivable preparation for the high and holy sphere of wife, housekeeper and mother.

—*Marion Harland in North American Review for December.*

New York is to have a woman's press club, of which Mrs. Croly (Jennie June) is likely to be the first president.

Mrs. N. Gray Bartlett of Chicago, the wife of a prominent analytic chemist, has discovered a process by which photographic pictures can be developed without the old-time operation of washing in a dark room for hours and staining the fingers. By her method there is nothing to be done but to expose for a few minutes the negative with the sheet of paper clamped on it for a few minutes to the light. The pictures produced by Mrs. Bartlett's process have the appearance of fine etchings. This discovery removes one of the greatest drawbacks to photography as a recreative employment.

Prof. Richard T. Ely, the secretary of the American Economic Association, announces that the association has received five hundred dollars, to be awarded as prizes for the best essays on "Women Wage-Earners." The money is to be awarded in prizes of three hundred and two hundred dollars. The essays must not exceed twenty-five thousand words in length, and must be sent to the secretary at Baltimore, Md., before November 1, 1890. Each paper must be type-written, signed by a fictitious name, and accompanied by a sealed envelope, containing the assumed name as well as the real name and address of the author.

Three California girls, sisters, came some years ago to Paris with their widowed mother, who started a boarding establishment, and by that means was able to give her daughters a good education. One of those girls became Mme. Klumpke and lately took her M. D. degree at the Paris Faculty of Medicine with honors. Another followed art with much success, and the third has become an astronomer, holding a good post in the Paris Observatory. Mme. Klumpke (who retains her maiden name) is the best known of the three to the outside world, on account of her brilliant career. Besides winning prizes, prizes she has published several books which are highly thought of as valuable contributions to medical science.

Marie Bashkirtseff, whose "Journal" has been eulogized by Mr. Gladstone, was the child of Russian parents, people of rank and wealth, and passed most of her short life in Paris, where she studied music and art, and distinguished herself in the latter study. At the age of five, she showed evidence of a precocious genius, and at twelve she began her "Journal." For nearly twelve years, until she was almost twenty-four, while she was passing her confidences into its pages, all her weaknesses, her vanities, her aspirations, were written down; and she wrote until within a few days of her death. She knew most of the artists in Paris, and was free in her criticisms of them.

Peculiar

To itself in many important particulars, Hood's Sarsaparilla is different from and superior to any other medicine.

Peculiar in combination, proportion and preparation of ingredients, Hood's Sarsaparilla possesses the value of the best known remedies of the vegetable kingdom.

Peculiar in its medicinal merit, Hood's Sarsaparilla accomplishes cures hitherto unknown.

Peculiar in strength and economy—Hood's Sarsaparilla is the only medicine of which can truly be said, "100 doses one dollar." Medicines in larger and smaller bottles require larger doses, and do not produce as good results as Hood's Sarsaparilla.

Peculiar in its "good name at home"—there is more of Hood's Sarsaparilla sold in Lowell, where it is made, than of all other blood purifiers.

Peculiar in its phenomenal record of sales abroad, no other preparation has ever attained such popularity in so short a time. Do not be induced to take any other preparation. Be sure to get

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

DR. SETH ARNOLD'S COUGH KILLER!
Cures Whooping Cough.
"My son had an attack of Whooping Cough, and was cured by Dr. Seth Arnold's Cough Killer."—DR. EDWARD C. HODGES, Boston, Mass.

PISO'S CURE FOR CONSUMPTION
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes good. Use in time.
Druggists, 25c, 50c and \$1 per bottle.



Good for every woman's need. Whatsoever her clime or creed. English, Yankee, Turk, or Swede, Moslem, Spanish or Egyptian; Known in every land and tongue, Friend to women, old and young, Round the world its praise is sung—Pierce's Favorite Prescription.

Dr. Pierce's Favorite Prescription is a legitimate medicine, not a beverage; carefully compounded by an experienced physician, and adapted to woman's delicate organization. It is purely vegetable in composition and perfectly harmless in any condition of the system. Contains no alcohol to inebriate; no syrup or sugar to ferment in the stomach and derange digestion.

As an invigorating tonic, it imparts strength to the whole system. For overworked, "worn-out," "run-down," debilitated teachers, milliners, dressmakers, seamstresses, "shop-girls," housekeepers, nursing mothers, and feeble women generally, Dr. Pierce's Favorite Prescription is the greatest earthly boon; being unequalled as an appetizing cordial and restorative tonic.

As a soothing and strengthening, nervine, "Favorite Prescription" is unequalled and

is invaluable in allaying and subduing nervous excitability, irritability, exhaustion, prostration, hysteria, spasms and other distressing, nervous symptoms, commonly attendant upon functional and organic disease of the uterus, or womb. It induces refreshing sleep and relieves mental anxiety and despondency.

It is the only medicine for the cure of all those peculiar weaknesses and ailments incident to females, sold by druggists, under a positive guarantee from the manufacturers, of giving satisfaction in every case or price (\$1.00) will be promptly refunded. See guarantees printed on bottle-wrapper and faithfully carried out for many years.

For a Book of 160 pages on Woman: Her Diseases, and How to Cure them, (sent sealed in plain envelope) enclose ten cents, in stamps, to Women's Dispensary Medical Association, 663 Main St., Buffalo, N. Y.

Pierce's Pleasant Laxative Pellets
SIZE OF PELLETS 88
One tiny, Sugar-coated Pellet a dose. Constipation, Indigestion, Bilious Attacks, and Bowels. 25 cents a vial, by druggists.

Dr. Pierce's Pellets
PURELY VEGETABLE!
PERFECTLY HARMLESS!
Unequaled as a LIVER PILL.
Smallest, Cheapest, Easiest to take.

Heaven Revised

A Narrative of Personal Experiences After the Change Called Death.

BY MRS. E. B. DUFFEY.

An exchange in reviewing this work truly says: "This is a narrative of personal experiences after death, of a spirit that returns and gives it graphically through the medium. It is just the thing for a neophyte to read, who desires to know something of the beyond, before one of the most common sense productions we have seen in Spiritual literature for many a day."

Another says: "This is an exposition of Spiritual philosophy, from the pen of one who is thoroughly imbued with the new light of Spiritual science, and there is nothing in the work that can offend the most fastidious critic of the orthodox school. It is a well written, well worded, careful reading by all candid minds."

Pamphlet, 101 pp. Price, 25 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

D. D. HOME.

His Life and Mission.

—BY—

Madame Douglas Home.

"La raison ne prescrit jamais; elle éclaire"

Within the compass of an advertisement no adequate description of the interesting contents of this book can be given; it must be read before its importance can be realized. The work is a large 8vo of 428 pages, printed from large type on fine heavy, super-calendered paper and strongly bound in cloth. The price put on it is less than value, but Mrs. Home is desirous that this work should have an extended reading in America hence the book will be sold at a low price.

Price, \$2.00, cloth top, 2.25, postage free to Journal subscribers, to all others, 17 cents extra.

For sale, wholesale and retail, at the office of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

SCIENTIFIC RELIGION

HIGHER POSSIBILITIES OF LIFE and PRACTICE through the OPERATION of NATURAL FORCES.

BY LAWRENCE OLIPHANT.

With an Appendix by a Clergyman of the Church of England.

The American Edition of this celebrated work is now ready and may be read with profit by thinkers and students, for on nearly every page will be found help to higher ground. Price, \$2.50, postage 16 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THE PERFECT WAY OR The Finding of Christ.

The American reprint of the new, revised and enlarged edition.

"The Perfect Way" will be found to be an occult library in itself, and those desirous of coming into the occultic knowledge and significance of life will be repaid by its study. Price, \$2.00, postage, 15 cents extra. (Former price \$4.00.)

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

LADIES' KID GLOVES

ON RECEIPT OF

\$1.25

WE WILL SEND THE

Chicago Weekly Times

FOR ONE YEAR

And make a present to the subscriber of a pair Ladies' Fine Kid Gloves.

WORTH \$1.00

And sold regularly at that price. We will furnish you a worth \$1.50, 4 and 5 Button, Embroidered Back, GENUINE KID. We have only a limited number of these at our command.

This offer is unprecedented, as we furnish the subscriber with the celebrated "Saxon Beauty" genuine kid, which is warranted as represented in every particular. In sending subscription give size and color of gloves desired.

The Best Weekly of the Great Northwest.

Do not send postage stamps in payment.

PROGRESSIVE! AGGRESSIVE!

ADDRESS

THE CHICAGO TIMES, CHICAGO, ILL.

Practical Occultism.

A Course of Lectures through the Trance mediumship of J. J. MORSE.

With a Preface by WILLIAM EMMETT COLEMAN.

The above lectures were delivered to Mr. Morse's private classes in San Francisco, Cal., during October, 1887, and are now published for the first time. The two lectures upon mediumship are especially valuable to all mediums and mediumistic persons.

Cloth, 12mo, pp. 159. Price, \$1.00. Postage, 5 cents extra.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

NERVOUS DISEASES

AND

MAGNETIC THERAPEUTICS

By JAMES EDWIN BRIDGES, M.D.

Cloth. Price, 50 cents; postage, 5 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Religio-Philosophical Journal.

PUBLISHED WEEKLY AT 92 LA SALLE ST., CHICAGO.

BY JOHN C. BUNDY.

Entered at the postoffice in Chicago, Ill., as second-class matter.

TERMS OF SUBSCRIPTION IN ADVANCE.

One Copy, 1 year, \$2.50.
6 months, \$1.25.
SINGLE COPIES, 5 CENTS. SPECIMEN COPY FREE.

REMITTANCES should be made by United States Postal Money Order, Express Company Order, Registered Letter or Draft on either New York or Chicago.

DO NOT IN ANY CASE SEND CHECKS ON LOCAL BANKS. All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per square line. Reading Notice, 40 cents per line.

Lord & Thomas, Advertising Agents, 1010 North Dearborn Street, Chicago. All communications relative to advertising should be addressed to them.

Entered at the postoffice in Chicago, Ill., as second-class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood, that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

FOR FIFTY CENTS this paper will be sent to any address in the United States of Canada TWELVE WEEKS, ON TRIAL.

CHICAGO, ILL., Saturday, January 11, 1890.

Persons receiving copies of the RELIGIO-PHILOSOPHICAL JOURNAL, who have not subscribed, may know that their address has been supplied by a friend and that the paper is either paid for by some one or is sent with the hope of closer acquaintance. Those receiving copies in this way will incur no financial responsibility and the paper will cease going after the time paid for in the one case or after four weeks in the other.

Unitarians and Spiritualists.—Hon. R. A. Dague's Plea.

The question asked by Mr. Dague on the first page, "Why should not Unitarians and Spiritualists unite their forces?" is one that has often been privately put. If a majority of each cult were as catholic in their views and as courageous in expression as Mr. Dague, there could be no serious difficulty in fraternizing in a way that would be of incalculable value to both. Unfortunately, this is not now the case; whether it ever will be, remains to be seen. However, the suggestions of our correspondent are entitled to respectful consideration and should be weighed by both parties in interest, in a fraternal spirit. Mr. Dague is a man of wide experience, formerly a member of the Iowa senate, a veteran journalist and a close student of affairs. His views should not be ignored or passed by without discussion. That Unitarianism is not accomplishing what it ought, is clearly apparent and frankly admitted by all except some of its narrow-minded adherents. True, one witnesses with amusement the self-satisfaction and self-glorification often displayed in Unitarian conventions, but it is exhibited in a refined and polished way, at least, which is more than can be said of similar exhibits in Spiritualist gatherings.

Unitarians, as a body, have too little soul, too much intellectual pride, are too fearful of giving the emotions fair play, too anxious to be rated respectable—in the false and obnoxious sense in which that word is defined by the Pharisaical world. They often lack moral courage in dealing with practical issues affecting the relations of Unitarianism to the world. Dilatancy of the religio-ethical sort is apparent, even if not real. They are over-bred, lacking in that rugged intellectual and moral strength, which, when fired to a steady glow by the emotions and vivified by an influx of the divine spirit, give cumulative and irresistible power, without which no religious or ethical movement can ever attain great ends.

Unitarian societies are used as convenient covers by a considerable body of people wherein to conceal their pancy of religious belief, their agnosticism, or their Spiritualism as the case may be. "I attend the Unitarian church," or "I am a member of the Rev. Jones's, Savages's, Stuart's, Chadwick's, Snyder's, Forbush's, Elliot's, Collyer's, Utter's or Stebbins's church," is a short and simple way to lead an inquirer off the scent for one's real convictions when one isn't quite sure of the advisability of being candid. This is a source of great weakness to the real spiritual life and potency of Unitarianism, however much it may help to swell congregations and pay current expenses. The great care which most Unitarian periodicals take to ignore their Spiritualist contemporaries, even when vital public questions are under discussion in which the Spiritualist press is wholly or largely in accord with them, is notorious. This is made all the more

conspicuous by the continuous and deferential reference made by these same Unitarian publications to their orthodox contemporaries. There seems to be a chronic fear on the part of Unitarian editors and preachers that their orthodox brethren suspect them of sympathy with Spiritualists, or that if they extend professional courtesy to Spiritualists they will lose caste with their Evangelical friends. We say all this in the kindest and most fraternal spirit. We expect the justness of our criticisms will be denied—if noticed at all. We do not charge that our Unitarian friends do these things with any malice or ill-will, or that they are even conscious of the pusillanimous characteristics which mark their policy toward Spiritualism and Spiritualists. Nevertheless we are prepared to supply the evidence in detail to sustain our assertions and we know of Unitarian preachers who in their inner consciousness will acknowledge the truth and pertinency of these comments, even if they dare not openly say so.

A large majority of Spiritualists are, it is true, Unitarians, but Unitarians plus knowledge of the continuity of life and the affirmation that life beyond the grave can be demonstrated. They teach and demonstrate this; there is nothing uncertain or hazy on this point; it is clearly affirmed, and fundamental. No compromise on this is possible or desirable on the part of Spiritualists. One may frequently hear the possibility and probability of spirit intercourse and manifestation preached from Evangelical pulpits, rarely from Unitarian. M. J. Savage stands almost alone among Unitarian preachers in his public attitude toward the phenomena of Spiritualism. That his interest in the subject has disgruntled some of his ministerial brethren and many Unitarian laymen we know. In manifesting the courage of his convictions and going even the short length he has in favor of the claims of Spiritualism, his departure from the traditional conventionalism and "good form" of Unitarianism has grievously shocked many Unitarians. True, he has grown to be a greater man by his action, but this does not redound to the glory of Unitarianism but rather to that of the country which not only permits but encourages a man of talent and convictions to be independent. Savage has grown too large for his sect, he belongs to the world and can not be cabined or confined in any seven by nine religious structure.

When Unitarians without fear of the Pharisees or of orthodox sects and in a spirit of perfect devotion to the truth and the uplifting of humanity shall exhibit a desire for closer affiliation with Spiritualists—not for the purpose of exalting and strengthening Unitarianism as a sect but to co-operate in promoting the Church of the Spirit, the Church Universal, when they take this step, they will find a host of good and great souls ready to welcome them and to co-operate in a grand work beside which all petty sectarian effort will shrink into nothingness.

God speed the day when the Church of the Spirit shall embrace all noble souls, all struggling souls, all who are good and all who are striving to be better. Hasten the day when the helping hand shall be given to every wanderer striving to reach higher grounds, and when all men will participate in that true spirit communion which uplifts the individual and brings peace and happiness on earth and in the Spirit-world; when there shall be no orthodox or heterodox, no Unitarians or Spiritualists in a sectarian sense, but when all shall be members of the Church of the Spirit.

The Brotherhood of Man.

When we published the "Unity" editorial and formulated the simple faith of Spiritualism, which includes the Fatherhood of God; the brotherhood of man; we little supposed that maudlin sentimentalism would misconstrue our meaning. While we hold to this faith as a foundation, it, like everything else, discriminates its meaning when applied in practical life. Every man is our brother and we are bound to help him in such ways as will build up first, his moral character and then, his spiritual nature. If allowed an illustration from history we would say that individual life is subject to the same law as is that of the race, namely, the law of righteousness and the law of grace, the law of the ten commandments, and the law of love. This is the order of race evolution and the individual is not exempt from its requirements. In the language of orthodoxy the "natural man" has first to be disciplined into right living before he can enjoy the fruits of grace. If one has sinned, one must repent before one can receive forgiveness, either from man or God. In the allegory, the "prodigal son" spent his inheritance in riotous living. In such a state he was unfit for his father's blessing. It was only after he "came to himself" that he was taken to the paternal bosom and blessed with the paternal blessing. Here is a fair illustration of what is meant in the JOURNAL's crusade against falsehood, deception, crime, and the diabolism rampant in current Spiritualism.

We do not propose to hold fellowship with all this rottenness until we see "fruits meet for repentance"; and it may as well be understood now, before any steps are taken in organization. A universal purification is needed so that the divine light of Purity, Righteousness and Truth can descend and nucleate a fraternity of earnest men and women who shall form a center for the true brotherhood of humanity. First, the law of righteousness, then the gospel of love can find place and shelter. Unless the movement proceeds in this order it will fail. The law of justice holds in the Spiritual world

before the reign of love can bring the peaceful fruits of the spirit. We see no reason why the law should not be followed in the present movement for something better.

Heretofore we have generally presented this thought in utilitarian form, because thus portrayed it is more easily understood by most people; but to the truth-loving, the intelligent, the real lovers of their kind we now appeal. Better to have a dozen true men and women banded together on principle, living the truth, than an innumerable heterogeneous host held by no tenure except that of superstition, selfishness and flatulent piety, or worse, sensual sentimentalism. It comes to this; we must assert the law of physical and moral purity; honesty in our dealings with the world; righteousness in all our ways. Then we can hope for harmony and the blessed fruits of peace and brotherhood.

Second Coming of Christ.

During the last fifty years there have been periodical excitements as to the second advent of Christ. The Millerites, the Adventists, the Economites, the Harrisites, and the minor collections among the negroes and a few crazy people, such as those who assembled at a place called Screamsville, in Virginia, a few months ago, have come and gone and still the Lord does not "come" in their sense of his coming. Our attention has recently been called to a pamphlet styled the "Nobleman's Return," which deals with this question from a new point of view. The writer (name not given) states it as a fact, and arrays any amount of Scripture to prove his conclusion, that Jesus came as he promised his disciples about the year A. D. 70. That all the allusions to the fact of his second coming were actually fulfilled at that time. That he came silently and without observation and took his disciples to himself in his Father's kingdom. That the primitive church came to an end in the first century, and all that was promised by Jesus when upon earth was confined to this epoch. That the so-called Christian church since that time has been without Christ's sanction and stands to-day a false witness upon the earth. That the infidels and (possibly) Spiritualists are the only representatives of the spirit of the Christ which has been silently working from that day until this in the heart and mind of universal man. We confess to a partially for this way of putting things. It gets rid of much that is inexplicable in the New Testament. It explains many of the allusions of Jesus. It especially explains much that has been considered enigmatical in Paul's writings. It explains, too, the silence of history as to the transactions occurring in the first century. With the exception of the fall of Jerusalem and the scattering of the Jewish people, scarcely anything is known of the claimed events which transpired in that century. It explains why so little is known of Jesus. But take the writer's view, that Jesus has already made his second advent and that this advent occurred about the year 70, and it gives the clue to all history since. The world now has the presence of the spiritual Christ in the reign of the spirit—which was promised in humanity. The world need not look for the coming of the personal Christ any more, but his spiritual coming is more and more, day by day, as men and women live the life of which they have faint gleams in the garbled gospel narratives. In other words, one can properly say that one has always the "Church of the Spirit." In the light of this pamphlet this is no fiction, but a substantial reality; and as the JOURNAL is now discussing the feasibility of organizing this "Church of the Spirit" it would be well to consider the hints of this little pamphlet. If its reasoning is true, it ends the discussion about the present so-called church, whose pretensions are thus relegated to the limbo of fakir cabinets, and the trumery and tomfoolery of the black art. We are beginning to feel that, after all, Spiritualists are the true followers of the Christ; that he has more fellowship with them than he has with his professed friends. The book, we believe, is published by George N. Miller & Co., New York.

Was It a "Lay" Congress?

To the multitude of papists gathered in the great cathedral of Baltimore at the late centennial celebration of Romanism, in the course of his remarks one priest said: "On this great historic occasion you must not be mere observers but we trust your representatives will speak out freely and fearlessly in the lay congress which forms so interesting a feature in this centennial celebration. You know how false is the charge of the enemies of the church, that you are priest ridden. 'The clergy do not fear the light of day.' Everybody knows, and none so well as the Romanists themselves, that the idea that their Baltimorean powwow was a 'lay congress' is one of the most ridiculous farces of this expiring nineteenth century. The term is a misnomer. That it approximated or was intended to approximate in the slightest degree to a lay convention of any other religious body in the world may be denied with the utmost confidence. It was convened without power to do anything, and a miraculous change will have to come over the whole polity of that church before ever such a thing will be assented to. We deny even that the 'representatives' would have dared to 'speak out freely and fearlessly' in that gathering. Men were chosen representatives whose feelings were known to begin accord with the 'Holy Mother Church,' and this matter was all cut and dried beforehand or the lay congress, so

called, never would have taken place. As to what extent the papists in this country are a 'priest ridden people,' outsiders are quite competent to pass judgment. Education has rendered the masses less superstitious here than in some countries that could be mentioned, and large numbers of the rising generation, who grow up indifferent to priestly sway, enjoy an immunity from persecution which they would be subject to in those countries. It is not pretended that priests have everything their own way now, as much as in the past, and if 'the clergymen do not fear the light of day' it is because in this Republic they are held to a stricter account for their conduct before the bar of an enlightened public opinion than they are anywhere else. The priesthood of Cuba, of Mexico, of the countries of South America, would a little rather not have too much sun light. The 'light of day' has disclosed monstrosities in the past that the generous shadows of centuries have in part concealed.

No, the Baltimore congress was not for the free expression of thought, but only for such thought as would coincide with the musty ideas of the old man at Rome. There may be Brunos among the Roman Catholics of America, but they would not be tolerated in a 'lay congress' of papists. The original Bruno was burned because he taught liberty of thought. It is a matter of great regret to the Catholic authorities that they cannot do now with those who erected the monument to Bruno what their predecessors did with Bruno himself, burn them. They offer no excuse whatever for their treatment of Bruno, but justify it on the ground that he was a heretic and an opposer of the Roman hierarchy. How long will it be before the American people shall see that Romanism is the enemy of free thought. Not a Roman newspaper to-day dares offer a word of even the mildest criticism on the conduct of a bishop, notwithstanding the assertion of a prelate in that 'lay congress' to the contrary. The worst system of despotism the world has ever seen is Romanism, the enemy of the public schools, and of all distinctively American institutions.

Trusts.

Some weeks ago Senator Sherman introduced a bill aimed at trusts. It is said to be identical with the one reported by him last year from the Committee on Finance. It declares all trusts unlawful, gives persons power to recover in courts whenever articles are advanced in value by combinations, and declares officers of trusts guilty of misdemeanor.

This is a step in the right direction. The readers of the JOURNAL know that, whilst we regard trusts as a necessity in the initial organization of capital in handling large business enterprises, they also know that we have regarded these trusts as abnormal, as mere tentative make-shifts until the law of evolution should develop something better. The JOURNAL has also hinted what, in its judgment, is the proper thing to do. It made the "Standard Oil Co.," as originally organized, the model corporation and recommended that an inter-state corporation law be passed by Congress enabling capital, where it could not organize under State law, to enlarge its sphere of usefulness by organizing under national recognition. We still incline to this view. It is impossible to impede, fetter or control the combination of capital by legislative restriction. To do so would stop the wheels of commerce and imperil commercial prosperity. It is impracticable and utopian to attempt it. Give capital free scope, but put it under such regulations of law as will protect the people from its abuses and secure the best results for enterprise and energy. We believe our suggestion meets the case.

Let it Become Contagious.

Last year Mr. J. H. McKiever, the veteran theatrical manager and proprietor of McKiever's Theater, sent us a check for \$10 with an order to send the JOURNAL one year to four Soldiers' Homes, namely, Leavenworth, Kansas; Dayton, Ohio; Milwaukee, Wisconsin; Washington, D. C.

He now sends a check for \$10 to renew these papers for another year. There are many other Soldiers' Homes and hundreds of institutions, such as homes for old people, public libraries, hospitals, reformatories and penitentiaries, which should be supplied with the JOURNAL. How many will join Mr. McKiever in this good work, naming the institution to which they wish the paper sent?

Frank C. Algerton, the Blackleg.

This precocious youth has traveled a rapid gait since he left Nova Scotia, a few years ago, and landed in Chicago to be coddled by a lot of silly old women and still more silly men. Here he was a harmless fakir, but in the Boston school and as a member of the "Test Exchange," he has developed into a first class villain. His latest and most atrocious devilry was enacted at Springfield, Mass., where he was filling a "lecture engagement"—think of it and weep, Spiritualists! a lecture engagement—a simoleon in all but sin, with a mind incapable of comprehending the simplest proposition in morals, religion or science, filling a lecture engagement for people calling themselves sane and sensible. With the aid of a co-conspirator going by the name of Mason, Algerton entrapped an old man in a manner too vile for publication, and then blackmailed him out of \$2,000. Out of sheer shame the victim and his friends will not prosecute, and thus it is likely the scoundrels will es-

cape punishment and retain their plunder. We call the attention of the prosecuting attorney of Hampden County, in which Springfield is situated, to this case and appeal to him to prosecute the criminals regardless of the wishes of the victim and his friends. It is a duty he owes to the public.

A Lamentable Case.

There is a not unusual, but queer case of dementia described at some length by the Philadelphia Inquirer, of a beautiful and attractive young woman in that city by the name of Grace Allen, whom no one would suspect of being the victim of a malady causing much anxiety to her friends. She speaks with fluency three languages and is accomplished in various ways. In appearance she is of medium height, with a mass of wavy brown hair falling over her forehead, and big expressive eyes which denote unusual intelligence. The malady causes her to disappear from home for days at a time, but thus far her family have always been able to discover her whereabouts before any harm befell her, though she is never able to give any account of her wanderings, as from the time of her disappearance to her discovery her mind is a total blank. Once, lately, she was restored to her parents through the police department and once by a man who found her in a dazed condition several squares from home. With the exception of this periodical tendency to wander away, Miss Allen is entirely sane. When under the strange influence she imagines herself to be the counterpart of Mrs. Cleveland, and accosts those whom she meets, with, "Do you know that people take me for Mrs. Cleveland?" This case would seem to be corroborative evidence of what is called "obsession," and is a matter that should be looked into more widely than it is to the end of finding a remedy. Fewer people would be immured in mad houses if this were better understood and means taken for the dispossession of the unfortunate victims.

The Hebrew race have at all times furnished their quota of explorers for the world's benefit. The latest, who now is prominently before the public, is Emin Pasha. By parentage and education he is an Israelite and proceeds from Oppeln in Prussia, and known there as Dr. Schnitzler. One of his rescuers, Vita Hasson, is also an Israelite. Others in our times have given good records as explorers. Benjamin II. (a self-imposed title) gave to the world the first authentic accounts from Northern India, Turkestan, Beloochistan, Afghanistan, etc., and crossed the north American continent in the two directions. The Sophir of Jerusalem furnished information from the interior of Yemen and other parts of Southern Arabia, as did also Dr. Gesleis of Austria who has a collection of Arabic inscriptions now in press. M. Halwy, a French Jew, explored Abyssinia, and Jews accompanied Christopher Columbus, and Alexander von Humboldt, Prof. Agassiz and others in their various and extended travels, and have conquered for themselves an honorable position in modern history.

The evidences are daily growing that the JOURNAL's persistent and ever-aggressive course is slowly educating Spiritualists to a realization of the grave issues and responsibilities confronting them; that the uncompromising demand for accurate observation and scientific methods in the study and development of phenomena are indispensable to healthy and permanent progress; and that however severe and unrelenting our course may seem it is the only one loaded with true justice and real love of humanity at large, the only one leading to stable improvement and to the higher altitudes of spirit-culture. Last week a Spiritualist, prominently connected with a campmeeting where the JOURNAL has not always received the most intelligent and considerate treatment, sent us \$20 to assist in circulating the paper and accompanied his gift with words of appreciation. Only that he forbids, we would gladly publish his name.

It is not to be presumed that all members of the Smith family are eccentric, but Capt. Henry Smith, a Marylander who recently deceased in Kansas City, Mo., might be regarded as having been somewhat given that way. He left a will which was recently presented by the heirs for probate, and in it, after bequeathing \$50,000 in due proportions among his relatives, he directed that his funeral expenses should not exceed \$30; that his body should be wrapped in cloth, packed in unslacked lime, and that \$5 should be paid to any person who would pour water into his coffin until his body should be consumed. His will further directs that his name be engrossed on a handsome monument which he recently erected to his wife and children in Rosehill cemetery at Hagerstown, Md., but that his ashes shall have a resting place in an urn in the city on the Kaw.

A strange case of somnambulism occurred at the Hotel Keokuk, in the city of Keokuk, Iowa, a few nights ago. A bell-boy employed there got up in his sleep and walked out of the fifth story window of his room and fell on a barrel of empty bottles crushing the elbow of his left arm and breaking the back bones of the fore arm above the wrist. His head was also badly cut by the broken glass but not seriously. After the fall he went to the back door in a half-dazed condition and attracted the attention of a night watchman who admitted him, and he made his way to his room without difficulty. Surgeons were called who found that his injuries are slighter than would have been supposed from so fearful a fall.

A New York city lady of refinement and culture—a medium and fully in sympathy with Spiritualism—in a private letter to the editor, incidentally says: "I wandered into one of the Spiritualist meetings the other day but found it most flat, stale, and unprofitable. Why will the speakers rant about the old orthodox notions and spend so much energy in self-glorification? Why can they not try to develop the inner light that should shine clear in every soul?" No one can truthfully deny the correctness of this lady's description of the average Sunday service of people who delude themselves with the notion that they are Spiritualists. Is it any wonder that few people of real spirituality and refinement are to be regularly found in such meetings? It is high time for a sweeping change.

The private correspondence of the editor steadily increases in volume while his time is constantly taxed more and more in his professional duties, and very naturally his powers of endurance do not increase. Consequently he is obliged to restrict his replies, and frequently where an answer involves unusual care or time, to forego it entirely. These remarks apply with equal force to Mrs. Bundy whose time and strength are taxed equally with those of the editor. All this is a source of deep regret to both, and they beg the consideration of their friends, and hope no one will feel neglected or slighted should their kind and valuable letters remain unanswered or receive but brief reply; and, furthermore, that they will not cease to write.

The Methodists are looking on with quiet satisfaction while the Presbyterians discuss with reference to the revision of their Confession, for they went over the same ground more than a century ago, and nearly everything that the early founders fought against in the Calvinistic creed the Presbyterian revisionists are only now proposing to cast out. The Methodist "fathers," who were called heretics by the Presbyterians for the same kind of agitation, no longer survive in the flesh, but their children and successors do, and they blandly smile at what they see and hear. To be sure they need a Moses to lead them up to higher vantage ground, and they are in great need of fresh reform, but they are a hundred years in advance of their Presbyterian brethren in points of doctrine.

For some reason best known to themselves Vic Woodhull and her sister, Tennie Claflin, continue their silly hippodroming expeditions to keep before the public. They spend a lot of money in securing the publication of puffs about their wealth and virtues, and great work for woman. Now whatever may be said about their morals these two women are not fools, and therefore it would seem they ought to have learned by this time that they are stale, old, moss-covered chestnuts in whom the American public takes not the slightest interest. They are of no more consequence to the world now than any other putrid pelicans. To disinfest their moral remains will give this couple ample employment for the rest of their mortal lives. Let them begin.

Chicago Herald: Father Huntington of New York, is an Episcopalian who preaches Christianity. His speech in Chicago on Sunday evening was in complete harmony with the platform of principles laid down in Judea more than 1800 years ago.

Father McGlynn, of the Church of Rome, undertook to preach the same doctrine and was silenced. Mr. Pentecost, a Congregational minister, leaned in the same direction, and he speedily lost his church.

Father Huntington is, clearly enough, treading on dangerous ground. The man who preaches Christianity to Christians is a hero. The *Herald* begs leave to extend the compliments of the season to Father Huntington.

The case of Wells against Bundy, in which the prosecution virtually admitted the truth of the libel by declining to try the case, has given cause for a large amount of newspaper talk in the New York and Brooklyn dailies, and this has extended to other cities. The agitation is doing good. It is clearing the public mind, strengthening weak-kneed, goody-goody Spiritualists, making the vocation of the trickster more precarious and the life of the fanatical dupe more and more unendurable. All things work for good.

The twenty-fifth annual meeting of the Illinois Press Association will be held at Peoria, Illinois, on Tuesday, Wednesday and Thursday, February 18, 19 and 20, 1890. A very interesting programme, commemorative of twenty-five years of journalism in Illinois, will be presented. At the close of the meeting members of the association will go on an excursion to the City of Mexico, leaving Peoria on Friday morning, the 21st, returning in two weeks from that time.

Montreal Letter.

To the Editor of the Religio-Philosophical Journal.

A social gathering of Spiritualists took place on Friday evening the 27th of December. After some felicitous remarks by John Withell, Esq., the guides of M. G. W. Walrond gave the invocation and an oration on "Sociology." During the evening a variety of songs, readings, and recitations were rendered by the two Misses Withell, Miss Eno, Miss Fenner and Mrs. Wanless, and by Messrs. Jno. and Jas. Withell, Turnbull, Walrond, R. Walker, White, and others. A most enjoyable evening was spent by one and all. Refreshments under the supervision of Mr. Thompson were served during an interval in the programme. Thanks are due to those who contributed to the entertainment.

The temple was crowded at the 3 o'clock

service on Sunday afternoon when the spirit-guide, "Hamadryad," controlled Mr. Geo. W. Walrond and delivered an eloquent address on the "Progress of Spiritual Science during the past year." Many questions on the personality of God, the world's savior, the recognition of friends in the spirit realm, etc., were handed up at the close of the address, and answered in a most impressive and logical manner to the satisfaction of the audience in general, several of whom expressed their gratification to Mr. Walrond at the close of the service. Enthusiasm is on the increase in Montreal.

G. W. W.

Early Investigators—My Experience with Judge J. W. Edmonds.

To the Editor of the Religio-Philosophical Journal.

In the ranks of early investigators few, if any, stand out more manly and nobly in an unpopular cause than does the late John W. Edmonds. True, there are many who suffered in various ways who properly required as much courage as was shown by the Judge, who it will be remembered was retired from the bench on account of prejudice against him, growing out of his outspoken belief in spirit intercourse and communion. An honest seeker, his aid was freely and justly given to every phase and variety of mediumship, and many indeed were the claims upon his time and patience by those who sought to know, if they possessed a spiritual gift, how to develop it. Never wearied, he went to the best of his ability, use every means in his possession to set the seeker right and place him in the best and safest path to insure individual growth and development.

I distinctly remember how I shrank from meeting the judge, whose daughter, I had heard, was a highly developed medium. I felt there was little in my gift of writing that would interest him; however, once seated, his friends came in numbers, each identifying himself beyond question. His spirit, who usually presented herself, introducing others, who had made his earthly home all that man or mortal could desire. "I come," said the spirit wife, with three great blessings—"wife, children, and friends." These evenings with the judge covered a number of years, as long as he was able to go from home. It gives me great pleasure to recall those days, and memory brings back in full view the sacredness of the home which found Judge Edmonds patiently waiting the welcome which he knew awaited him when he joined his circle of faithful attendants. He never expressed any disappointment or regret at the non-appearance of those, perchance, who were best beloved, but passive and dignified he seemed to say "Lord, send whom thou wilt." He felt that the greatest demand of his soul was satisfied in the convincing evidence of the whereabouts of those who had gone before him. Death to him was no longer a leap into the dark unknown. There was no frightful shadow which this light and faith could not illumine. Although a great sufferer he begged his old friend, the late Dr. John F. Gray, not to give him an opiate however exasperating the pain, as he preferred to be, if possible, in possession of his senses when he passed away. Judge Edmonds regarded it a mistake on the part of Spiritualists to attempt organization. Spiritualism, he felt, was a fact, and all it matters not where they worship or what religious creed one may accept, it can in no way interfere with the fact that spirits can communicate. The best proof of this for him was contained in the bible. "If," said he, "Spiritualists have larger faith, and greater evidence of immortality they cannot take it to a better place than the Evangelical churches, who need the quickening influences of renewed spirituality to brighten the waning fires of their rapidly declining power so plainly seen as they exist to-day."

Always consistent, fair, and honorable in his dealings with his fellow men, so was he in his long and careful search for the truths of spirit intercourse. He never regarded it as a mysterious phenomenon beyond the comprehension of the simplest mind; on the contrary, he looked upon it as another of the many ways employed by the divine Father to bring his children nearer to him. In fact, to Judge Edmonds, the dwellers of the spirit life were so real and tangible that he assured me he never felt or thought himself alone. He frequently related conversations which had taken place with the invisibles, in which prophecies of no mean moment had been given—prophecies of events which were sure to follow, although no possible present condition could have foreshadowed them.

As I have said, my memory deals with unfading pleasure on these delightful seasons, and in fact I had come to regard the spirit friends who gathered with my two old friends, i. e. Dr. Gray and the Judge, as real and as objective as were they by whose presence they were attracted. One evening while living in the Cary house, Lady Cathness was to accompany Dr. Gray to join the Judge for an evening with the spirit friends. A pleasant time was expected, as Lady Cathness possessed a fund of experience known to be very interesting, which she very kindly narrated. My visitors were very harmonious, and our séance promised satisfactory results, when Lady Cathness became uneasy, declaring the cause to be an impression that something was going wrong at her hotel. "I see my husband in danger! I must go," Dr. Gray (Continued on Eighth Page.)

Have You Catarrh?

There is one remedy you can try without danger of humbug. Send to H. G. Colman, Chemist, Kalamazoo, Mich., for trial package of his catarrh cure. His only mode of advertising is by giving it away. Postage, 2cts. Judge for yourself. Mention this paper.

Literary Note.

The recent change in the New York *Ledger* is very significant in that it presents for consideration the interesting question, what is the most popular periodical literature of today? Instead of a large paper of eight pages such as it has been in bygone years, the *Ledger* is now issued in a compact, elegant form of sixteen pages, and instead of being filled with stories "to be continued in our next," its columns are brilliant with articles of popular interest from the pens of many of the best writers. This shows marked progress, and is an encouraging state of affairs. There is another change in the *Ledger*, the object of which is not so apparent. While the quality of the paper is more expensive than formerly, and the cost of illustrations has been greatly increased, the price of the *Ledger* has been reduced from three to two dollars a year. Is this a thrust at the cheap paper-book literature that is flooding the market? What reason may be given for this moving cause for this reduction of price, it is certainly a change that is greatly to the advantage of the *Ledger's* vast circle of readers.

Patients treated at their homes. Address for terms. JOHN K. HOLLOWELL, Magnetic healer, 31 N. Ave. Street, Chicago, Ill.

Stanley reports an African forest covering 246,000 square miles and it is only a small part of the forest region, in which hundreds of thousands of natives are living. They have habitations in the branches, to escape floods.

The Fall of the Christians: An Historical Romance of Japan in the 17th Century. By Prof. W. C. Kitchin, Ph. D.

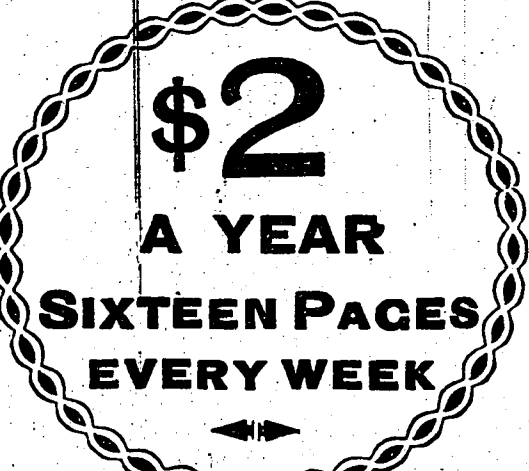
"The Fall of the Christians" is a history of the desperate struggle of Christianity against Paganism in Japan over two hundred and fifty years ago, as related in ancient manuscripts discovered by the author. There were then several thousands of Christians in Japan, and the attempt to exterminate them led to one of the most sanguinary struggles recorded in history. The heroism of the Christians, both men and women, and their fortitude under the most appalling dangers, as portrayed by Professor Kitchin, will enlist the sympathies of the civilized world.



THE LEADING WRITERS

CELEBRATED ARTISTS.

SPECIAL FEATURES.



Herbert Ward, Stanley's Companion.

Herbert Ward, the companion of Stanley in his explorations in Africa, is one of the few men connected with Stanley's African explorations who has ever returned alive from the "Dark Continent." Mr. Ward's articles running through eight numbers of the "Ledger" are of the most intensely interesting description, and cover five years of his adventures in Africa, and they will be illustrated by sketches made by Mr. Ward, and by the reproduction of photographs taken by him in Africa. These pictures will throw much light upon the manners and customs of the hitherto unknown cannibal tribes of Africa.

Life in British America, By Rev. E. R. Young.

Being the adventures and experiences of Rev. E. R. Young, the celebrated missionary, and his wife during their residence in the Polar region twelve hundred miles north of St. Paul, in which Dr. Young narrates how he tamed and taught the native wild Indians of the Northwest; how he equipped himself for and how he made his perilous sledging and hazardous canoe trips when visiting all the Indian settlements within five hundred miles of his home.

Nihilism in Russia, By Leo Hartmann, Nihilist.

Leo Hartmann, a fugitive from Russian authorities, has been connected with the most daring feats of the Russian Nihilists. Mr. Hartmann shows how the intelligent people of Russia are becoming Nihilists in consequence of the despotism of the form of government. A participant in plots to kill the Czar, such as the blowing up of the Winter Palace, he is able to give true information as to how this and other great schemes were accomplished. The situation in Russia is sufficient to increase the love of every true American for our form of government.

Into Mischief and Out, By Elizabeth Stuart Phelps.

This is a story of college life. It describes, in a graphic manner, the troubles which overtake bright students who get into mischief, and their skillful manoeuvres to evade the consequences of their conduct.

Other Contributors for 1890 are:

Mrs. Frances Hodgson Burnett. Robert Louis Stevenson. Rev. Dr. H. M. Field. Mrs. Margaret Deland. Anna Shields. M. W. Hazeltine. Mrs. Florence Howe Hall. Josephine Pollard. Thomas Dunn English. Mrs. Adelaide Vinton Dahlgren. Amy Randolph. George F. Frisson. Mrs. Harriet Prescott Spofford. Frank H. Converse. Clair M. E. Wallcut, Sec. Secy. 219 W. 42nd St., N. Y. Mrs. Emma Alice Browne. C. F. Holder. Rev. Dr. John R. Paxton. Mary Kyle Dallas. Dr. Felix L. Oswald. Rev. Dr. James McCosh. Marion Harland. Rev. Emory J. Haynes. Prof. S. M. Stevens. Clara Whitridge. Julian Hawthorne. Prof. J. H. Comstock. Judge Albion W. Tourgee. Prof. W. C. Kitchin. James Parton. Marquise Lanza. Robert Grant. Harold Frederic.

The Character of the New York Ledger.

The New York *Ledger* directs its efforts towards crowding out that trashy and injurious literature which is poisoning the minds of American youth. The *Ledger* appeals to the intelligence of the people, and depends for its support on that taste which prevails for innocent and amusing entertainment and healthful instruction. The *Ledger* will contain the best Serial and Short Stories, Historical and Biographical Sketches, Travels, Wit and Humor, and everything interesting to the Household.

Subscription money can be sent at our risk by Post Office Money Order, Bank Check or Draft, or an Express Money Order.

Send \$2 for a Year's Subscription or 5 Cents for Sample Copy and Illustrated Calendar Announcement.

ROBERT BONNER'S SONS, 292 William St., New York.

PAINLESS BEECHAM'S PILLS EFFECTUAL

For Bilious and Nervous Disorders, such as Wind and Pain in the Stomach, Sick Headache, Giddiness, Fulness, and Swelling after Meals, Dizziness and Drowsiness, Cold Chills, Flushing of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Scurvy, Blisters on the Skin, Disturbed Sleep, Fidgets, Dreams, and all Nervous and Trembling Sensations, &c. THE FIRST DOSE WILL GIVE RELIEF IN TWENTY MINUTES. This is no fiction. Every sufferer is earnestly invited to try one Box of these Pills, and they will be acknowledged to be a "Wonderful Medicine." "Worth a Guinea a Box." BEECHAM'S PILLS, taken as directed, will quickly restore feeble constitutions to complete health. For a WEAK STOMACH; IMPAIRED DIGESTION; DISORDERED LIVER; they ACT LIKE MAGIC—A few doses will work wonders upon the Vital Organs; Strengthening the muscular System; and driving back the invading forces of Rheumatism, Gout, and Gravel, and restoring to the system the ROSEBUD OF HEALTH, the whole physical energy of the human frame. These are "facts" admitted by thousands, in all classes of society, and one of the best guarantees to the Nervous and Debilitated is that BEECHAM'S PILLS HAVE THE LARGEST SALE OF ANY PATENT MEDICINE IN THE WORLD. Full directions with each Box. Prepared only by THOS. BEECHAM, St. Helens, Lancashire, England. Sold by Druggists generally. B. F. ALLEN & CO., 365 and 367 Canal St., New York, Sole Agents for the United States, who, (if your druggist does not keep them,) WILL MAIL BEECHAM'S PILLS ON RECEIPT OF PRICE 25 CENTS A BOX.

FOR GIRLS.

Health and Hygiene for Young Women.

A special Physiology by Mrs. E. R. Shepherd, 225 pages. Illustrated, extra cloth. Price, only \$1.00 postpaid. Address DANIEL AMBROSE, 45 Randolph St., Chicago, Ill.

CALIFORNIA.

I am giving the greatest inducements ever offered to rich or poor. Note this: You can get a tract of land and have it cultivated, until in a highly productive condition for less money than it will yield you in one year, men in bearing, and you may pay in small installments. You may move to California or not as you like. Do not fail to write for my book entitled "Home." This is the opportunity of a life time. JOHN BROWN, Madera, California.

DR. WILFORD HALL'S

Hygienic Treatment is being used and endorsed by the leading physicians, lawyers, clergymen, and thinking people throughout the country. For further information regarding this treatment call upon or send a two-cent stamp to Room 46, 161 La Salle St., Chicago.

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure that will cure the worst cases. I have cured 2500 of FALLING SICKNESS—a life-long agony. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a free trial of my Free Bottle of my infallible remedy. Give Express and Post Office. H. G. BROWN, Ill., 153 Pearl St. New York.

WAS JESUS DIVINE?

This pamphlet of 32 large pages, critically reviews the history of Jesus parallel with antecedent sages of antiquity, showing the Gentile origin of Christianity. Price 10 cents. Sent postpaid by enclosing that amount to the author. M. B. CRAVEN, Southampton, Bucks Co., Pa. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

FARMS FOR SALE.

We want to advertise yours. Large Bulletin List free. INTERSTATE REAL ESTATE EXCHANGE, Marshall, Michigan.

AGENTS WANTED.

"BIBLE TALK WITH CHILDREN."

A book for every home where there are children. 178 MAGNIFICENT FULL-PAGE ENGRAVINGS. Superbly bound in black and gold, only \$2.50. SUNDAY-SCHOOL TEACHERS want it for their scholars. Charming, book free. Special terms to agents. Address

Borland & Co., 101 State St., Chicago.

EAST TACOMA.

"\$233 in 1889. \$230 in 1892. \$44 in 1889. \$44 in 1892. \$75 in 1889. \$750 in 1892." Will be the brief, but eloquent history of our \$38, \$44, and \$75

EAST TACOMA

lots. Titles perfect. Prompt attention to orders by mail.

WALTERS & CO., 101 South 10th St., Tacoma, Washington.



BEST for All Soil and Climates. 35 pages. Earliest Vegetables. Postpaid \$1.00. Every Farmer reader of this paper sending us 5c, will receive free, one copy of "SALZER'S SEEDS" and my Catalogue. This Out took the American Agriculturist, \$400 in Gold Prize, yielding 184 bush, per acre.

THE MELODIES OF LIFE.

A New Collection of Words and Music for the CHOIR, CONGREGATION AND SOCIAL GATHERINGS.

By S. W. TUCKER. The Author says in preface: We have tried to comply with the wishes of others by writing easy and pleasing melodies and in selecting such words as will be acceptable to all. We have tried to give a response with the angels who may join us in the singing of them. Price 50 cents; postage 5 cents extra. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

American Spiritualists' Alliance, New York.

The American Spiritualists' Alliance meets at Spencer Hall 114 W. 14th St., N. Y., on the 1st and 3rd Thursdays of each month at 8: P. M. The Alliance defines a Spiritualist as "One who knows that intelligent communication can be held between the living and the so-called dead." All Spiritualists are cordially invited to become members either resident or non-resident, and take an active part in its work. Parties seeing articles in the secular press treating of Spiritualism, which in their opinion should be replied to are requested to send a marked copy of the paper to either of the officers of the Alliance. PROF. HENRY KIDDL, President, 7 E. 190th Street, N. Y. Mrs. M. E. WALLACE, Sec. Secy., 219 W. 42nd St., N. Y. JOHN FRANKLIN CLARK, Cor. Secy., 89 Liberty St., N. Y.

MONTREAL CANADA.

Spiritualists Hall, 2456, St. Catherine Street. Religious services every Thursday evening at 7:30 P. M., and on Sundays at 10:30 A. M. and at 8 P. M. Mr. George W. Walrond will lecture under notice at each service. Developing circles conducted by Mr. Walrond every Thursday evening. All are most cordially invited.

GUIDE-POSTS

ON IMMORTAL ROADS.

By MRS. JACOB MARTIN. The author says: "As a freely among the stars, as a ripple on the ocean, I send out this small beacon of hope through the valley of despair." Price 25 cents, postage 2 cents extra.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

JUDGE WAITE'S HISTORY

OF THE CHRISTIAN RELIGION

TO A. D. 200.

Many consider this one of the most important books of the present century. The author claims that it is a complete exposure of the Christian records of the first two centuries, bringing to view many things which have heretofore been skillfully covered up for theological purposes. Accounts are given of all the gospels, more than forty in number, many of which are destroyed. The Gospel of Markion has been re-produced, with much labor, and many difficult questions are illustrated and explained. Paul is shown to have been a Spiritualist, and the appearance of Christ to him and others to have been spiritual manifestations. A number of the leading newspapers of the country concur in declaring that it is the most thorough exhibit of the records and doctrines of the Christians of the first two centuries, and calculated to give theologians more trouble than any work ever published.

Price \$2.25, bound in cloth. Postage 15 cents. Full sheep binding, library style, \$3.00. Postage 15 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

THE PIONEERS

SPIRITUAL REFORMATION.

LIFE AND WORKS OF DR. JUSTINUS KERNER AND WILLIAM HOWITT.

The two Pioneers of new Science, whose lives and labors in the direction of Psychology form the subject-matter of this volume, will be found to bear a strong similarity to each other in other directions than the one which now links their names, lives and labors.

Given bound, pp. 825. Price \$2.50, postage 15 cents extra.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

SPIRITUALISM AT THE CHURCH CONGRESS.

The price of this admirable pamphlet is as follows: 100 copies by express, \$2.00; by mail, \$2.75; 50 copies, by express, \$1.00; by mail, \$1.75; 25 copies, by mail, \$1.00; 10 copies, by mail, 50 cents; 5 copies, 25 cents; single copies, 10 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

Voices from the People.

AND
INFORMATION ON VARIOUS SUBJECTS

SKELETON LEAVES.

BELLE BUSH.

O fair-like, delicate, beautiful leaves,
That the magic of art with dexterity weaves,
I have gazed on your forms and remembered them
long,
Till I feel in my heart the quick pulse of a song,
That leaps into life like a musical rill;
That winds down the slope of a neighboring hill;
Now over rough rocks, set, it eddies and whistles:
Thus thought, to my soul, come like clustering
year,
And dissolved into music, go singing along,
Flinging light o'er the trace-marks of sorrow and
wring.
Dolce! how beautiful leaves!
A new inspiration my spirit receives
In the joy of your presence, O Skeleton Leaves!

Here's the leaf of a maple that fluttered and swayed
On a spray where the wild squirrel chattered and
sighed,
Here's the ghost of a thistle that toyed with the
breeze,
And nodded its head to its lovers, the bees,
Then blossomed, looked up to the giant of trees
In whose boughs it tipped the winds that swept over
the seas:
Here the fern and the willow their graces combine,
And the laurel and creep-myrtle sweetly entwined;
Though dead, yet in beauty they rise to my view,
Still perfect in all save their emerald hue.
Delicate leaves! beautiful leaves!
I dream of a cottage with rose-hatched eaves
When I look on your beauty, O Skeleton Leaves!

No longer way-worn as with the strife
That comes in the march as the battle of life,
My soul burns the earth like a sky-loving lark,
That with its own music soars out of the dark
And up in the regions where beauty is born
Dips its free wings in the light of the morn.
Thus, flinging gay songs on the tremulous air,
I quit the dull scenes of my labor and care,
And again, in my fancy a frolicsome child,
I climb the steep mountains of roan thro' the wild.
Delicate leaves! beautiful leaves!

All sounds that disturb me, or discord that grieves,
Are hushed in your presence, O Skeleton Leaves!

Emblems of purity, gem-like forms,
Light hath made you, but darkness and storms;
For never in the smiles of the summer alone
Could ye to such marvelous beauty have grown.
Whilst winds have rocked you, and death and decay
Have mournfully said to you, "Passing away,"
Ye have withered, and faded, and languished in
gloom.

But up from the shades that envelop the tomb
Ye have risen again to a newness of life,
Whence whiteness and beauty and waters of strife.
Delicate leaves! beautiful leaves!

A new aspiration my spirit receives,
In the light of your presence, O Skeleton Leaves!

It is to be like you while here upon earth—
Like you in giving forth lessons of worth;
But, ah! while I ask it with faltering breath,
And pray to be like you in life and in death,
A voice of response seems to rise from the vase,
From each leaf that is saying, in beauty and grace,
O spirit, if we in our limited sphere,
In such wonderful brightness and bloom may ap-
pear.

Oh, what may not thou, the immortal, become,
In the radiant powers of an infinite home?

Delicate leaves! beautiful leaves!
A lesson of wisdom my spirit receives
In the light of your presence, O Skeleton Leaves!

Like you we must fade, if like you we would shine,
Nor fear to be wounded, or torn from the vine;
For our souls are bleached by the winds and the
storms,
And made white with the truth, like your beautiful
forms.
Ah, then, where the fountains of grief overflow,
And we know that the flowers of our love lie below,
Let us hope while in darkness and death they re-
main.
They may lose every trace of mortality's strain,
And achieve a life that is free from all pain;
From the wars of strife, like the skeleton leaves!
Delicate leaves! beautiful leaves!
I cherish the lesson my spirit receives
And rejoice in your presence, O Skeleton Leaves!
Belvidere Seminary, New Jersey.

OUR SPIRITUALIST CONTEMPORARIES.

Anyone of January 1st, says: The RELIGIO-PHILOSOPHICAL JOURNAL is devoting much space in advocacy of organization among Spiritualists. A good effort; we need it and must have it before we can make our power felt through the country.

The Two Worlds (Manchester Eng.) of Dec. 12, under the head of "The Church of the Spirit: A Sign of the Times," says: For some time past the RELIGIO-PHILOSOPHICAL JOURNAL has opened its columns to a discussion as to the desirability of union amongst thoughtful, earnest, and philosophical Spiritualists. Many letters have been published, all indicating the growing desire for some method of rational, united, and organized action. We are pleased to note that in America as here this is rapidly becoming the question of the hour. Spiritualism is passing through a transition, and Spiritualists are arousing to a sense of their responsibilities, out of which will grow the Church of the Spirit for the uplifting of humanity.

Medium and Daybreak. "A fus is being made in the newspapers from time to time about the danger of catching disease from kissing the Bible in the law courts, that may have been kissed by thousands of dirty lips. We have gone through this silly formality many times, but never once kissed the book. It is not usual to do so. A pretence is made to do it, but the act is seldom accomplished. The legal oath is the most meaningless ceremony that could be suggested. It does not cause people to speak the truth, nor does it prevent lying. It is done because it is the fashion to require it."

Light of London copies excerpts from an excellent article in *Psychic Studies*, on "Our Relations to the spiritual world." The following is one of the best:

"If the knowledge that the loving eyes of a mother or father, a beloved child or a companion, are watching us in tender solicitude is not a restraining influence from evil courses, and an incentive to higher, purer life—is not an influence for good—then, indeed, may we ask what good is Spiritualism doing for us; we have not arisen above the restraining influence of fear into the realms of love, and perhaps need to be kept in the straight and narrow way through fear of the displeasure of the fabled, vindictive God portrayed by unprogressive theologians. To those who, by the exercise of their own reasoning powers, have rejected the cruel and irrational dogmas of theology, the knowledge of the possibility of communion with the spirits of the loved ones beyond the veil, leading to a realization of the great assistance and instruction to be gained through such communion, must be one of the greatest incentives to the cultivation of nobility of living it is possible to conceive of."

Golden Gate. The only Church now in existence that clings blindly to the past, with no attempt or intention to allow its communicants to think independently upon religious things, is the Roman Catholic, and the creed of that church is simply crystallized ignorance enthroned in the Pope. If you are a good Catholic you must accept the interpretations of the Church in all religious matters from Alpha to Omega; no matter how inconsistent

with facts or abhorrent to enlightened reason, you are not allowed to entertain a questioning opinion. It is only by this *ex cathedra* enforcement of its dogmas that the Church of Rome is able to subject to its domination the ignorant masses with which its membership is mainly composed. Such domination is no doubt better for many persons than no sense of moral or religious accountability at all. In fact, it would hardly be wise in any enlightened community, for the priest to release the strong grip he holds upon the consciousness of a mass of men and women. Hence, as much as we deprecate all censorship or domination of religious opinion in ourselves, we are entirely willing to see such domination maintained upon the undeveloped spiritual natures. Until one can walk alone without trenching upon the rights of others, he must be held by the restraints of the law, or the shackles of the Church. Therefore, before we pull down the Church, we should build up the man.

Carrier Dove. The ingenuousness of women is proving a great aid to those who see self-supporters. The alacrity with which they see an opening and make a business, is well—as quick as women. The "seminars" of the city are good examples—women of education who post society women on current topics—literary, political and scientific—enabling them to converse intelligently. In London a number of women are serving as guides. They are wonderful improvement on the usual guide-book type. The general governess is becoming an institution at summer resorts. She takes the children off the parents' hand by the hour, and not only makes them happy and gives the mother rest, but earns a good salary by doing so. Another girl with a camera picks up points here and there which the artists and the illustrated papers buy. Another clever girl discovers that she can become a caterer; perhaps she only makes a cake, but she sells it for a meal and thus earns a livelihood. Another who paints on china buys a kiln and fires her own and her neighbors' wares. The sum total of the women earning comfortable incomes in these odd ways is very large.

A New Organization.

to the Editor of the Religio-Philosophical Journal:

In the ages past, the leaders of the multitude sought control and power by the sword, by the spear and by the bow, and by the use of force they invaded the territory of other people or nations, and compelled them to become the subjects of the conquerors. The power of the sword was used and accepted by the earlier religious leaders, and especially by the Catholics—they have been for a long time an immense power in Europe as well as in Central and South America. In the United States the Methodist has also become, by their system which they have adhered to, a great religious sect who could, if desired by them, exert great influence in the government of this country. Now we see a new attempt on the part of the Congregationalists to obtain uniformity with all the young men in this country, having the name of "The Young Men's Christian Association." This movement is to be a general one all over this country, at least. They are holding conventions in Maine and other states. These young men's orthodox Christian associations will not allow that any other sect shall have anything to say about the subject of management or control, thereby shutting out all other sects. What do they mean by this? They mean to have all the young men in the country enlisted under their banners? They are willing to receive money from all sources but not to dictate or direct, and to exert their power over the plans of others? This is the same spirit of exclusiveness that prevails with the Catholics when they demand that the school money paid to them for the support of their parochial schools, they even go to the extent of supporting their parochial schools without this payment back by the towns and cities. The Catholic leaders tax their people to build expensive churches because they find that the people hold the assistance in great respect. The Young Men's Christian Association is adopting the same plan, and propose a \$40,000 temple in this city.

Members of religious sects cling to their opinions with the same tenaciousness that the members of political parties, who are following their leaders wherever they may lead them, believing that they are doing their duty. Political as well as religious have stained the green earth with human blood to the extent of the world. The earth with dismay and horror. Human nature being the same, how naturally these members of the orthodox churches, with all the youth they can rope in through the machinery of the press, and the religious and alliances through the whole country, will seek to become the great power that will rival the Roman Catholic Church. Must we have in this new great free country two great religious parties competing with each other, and each one trying to drown out all the right of private judgment and ruling with a rod of iron the individual who wants to exercise his own private opinion?

Consolidation is playing its part in controlling the legislative power and the people. Their ballot is paralyzed by these monsters who are springing up out of the ground, head-and-necked and with hoofs and horns. "The price of liberty is eternal vigilance" is as true in this case as ever before. Organization is the great power and a healthy one when it is exerted in the interest of the people, but when it is used for the benefit of the few and to oppress the masses, then it is an enemy of the race.

The letter and spirit of the Constitution of the United States is for the toleration of all religions and all the diversity of their belief and worship, and against church and state. This feature of this organization is in the greatest violation of the spirit of the Constitution of the United States, and is a direct attack upon the rights of the people. The Protestants, with their varying creeds and beliefs, have preserved the United States from the control of a single dominating religious power ever since the formation of the government.

Shaken Up by Spirits.

To the Editor of the Religio-Philosophical Journal:

Here is an account of spirit return related to me by an old lady friend and relative for whose truthfulness and reliability I can vouch. At the beginning of the year she had broken up her home, and was for service in the Union army, the former as Sergeant in Company D, Twenty-Sixth Regiment of Pennsylvania volunteers, the latter as private in the Eighty-Eighth Regiment of Pennsylvania volunteers. One evening just prior to their departure for the front, a party of friends were assembled in Sergeant F.'s house, when in course of conversation the (then little understood) subject of Spiritualism and spirit return came up. The subject was introduced by my father, who was then interested in the subject. After some incredulous remarks by the company, Mrs. F.'s brother turned to F. and I kindly said, "John, if either of us gets killed we will come and shake her bedside like the 'Old Harry' to which F. laughingly assented and Mrs. F. protested that such a serious subject should not be lightly spoken of.

They went to the front and the night after the battle of Fredericksburg she dreamed of her brother being horribly wounded, and the next day, while standing in the market house, she felt something pull her dress first on one side then the other, and find no visible cause, so she went to her brother's room and woman of doing it, but was soon shown that such a thing was out of the question. The woman then asked her why she acted so queerly at times, having noticed the manner in which she was pulled about, when it occurred to her to associate the dream and this pulling with some accident to her husband or brother, which view was condemned as ridiculous by her neighbor.

A new day came along just then crying an "extra," she bought a paper containing a list of killed and wounded of the battle mentioned above, and to her relief the names of her husband and brother were not mentioned.

was wounded at Gettysburg and came home to re-arrange his bed, remaining for some time, receiving in the meantime a commission as Second Lieutenant.

The Sunday previous to his departure for the front he had a vision of his brother, who was lying in a coffin, not having recovered from his wounds. In company with Mrs. F. went to Front and Laurel streets, Philadelphia, where a church was held, and there, under the guidance of Mrs. F., he was controlled by her brother, in proof of which he reminded her of her dream saying he wasn't killed outright at the battle of Fredericksburg but lived long enough to think, and he said: "When the smoke clears away, if one of us is spared he will look for the other." F. was astonished at this was the manner in which they always parted previous to entrance into battle.

After two months' absence, he was controlled by Col. E. D. Baker, came to him and addressed him in substance as follows: "Comrade, for I see by your strap you are one of us, you will soon be able to realize the dream of what it is for those who have gone on to communicate with those who remain." F. interpreted the Baker message as a reminder of his approaching end. Mrs. F. tried to make him think that he was wrong, but it left him in a deep feeling of uncertainty and it was not until four weeks, as the journey to the front was too much for his weakened system, and he reached there only to be sent home in a dying condition. After suffering greatly for a short time, he died. Mrs. F. is now a member of the Seventh-day Adventist Church, and notwithstanding the efforts of some of the church people to show her that the experiences in the above line were the work of a diseased mind, she still holds to the truth, and good and truthful instructions given her by the spirits, and says that Satan's business is not to do good. There are other incidents in her life that I cannot detail, as they are too numerous to mention, but can be corroborated by her children now all married and settled in this city.

It is strange how some good people hold to the "stagnant" and look for the second coming of their Lord and Savior; now if we are inclined to be mystical, I should say the day of the second advent was here, using the account of the spirit out-pouring of the apostolic times as a fact, the people of the second advent of man, for such, Spiritualism is when correctly interpreted, being the regenerating influence of the truth, which, combating error successfully, places man in a position to more fully realize his true station in life. How many are sickened and distressed, and seem to touch upon the other shore, having experiences confirming my belief and knowledge of Spiritualism and enjoying the spiritual food offered by the JOURNAL. I can truthfully say Spiritualism is a source of comfort and aid to all afflicted and improves with age. It is the truth and therefore God's word to me. To all who doubt I would use the old saying "Seek and ye shall find;" if any doubt is a hindrance to the truth, let it be removed. It is sought for earnestly and with good intentions, it can be found. God's word is the truth; therefore, seek ye the truth and you find peace, joy, comfort and approval of the divine spirit.

Philadelphia, Pa. Geo. C. RUDY.

2 2 2 and Phantom Photographs.

To the Editor of the Religio-Philosophical Journal:

What have we to encourage us in this our day? The history of man is in great part a dark picture. What prehistoric man was we know not, but the old man of to-day discovers evidence of progress and improvement in the direction of sympathetic appreciation of human needs? Why are humane institutions multiplying, and why is human as well as animal suffering being so carefully considered? Is it assistance and endeavor to better the lot of the poor, or is it the reason why the doors of heaven are being opened and angels are ascending and descending upon the ladder of time? Why have we kinder words for the weak and the feeble, and more asylums for the poor and destitute? Why have we noble-hearted women who establish and sustain the nursing houses where mothers can leave their little ones while they fulfill their daily task of complicated duties? Why are the houses provided with nurses whose souls are so imbued with Christly love that they can plant the seeds of purity in infant soil? What is it that cannot be traced to its cause? Do you think that the great ones of the world, the great men of the world, the great nations of the world, realize how much less it is than crime on their part to allow the child to be their master? How quickly will most children become so if weakness or misdirected affection allow it. God Almighty has sent his angels to guard the children, and to protect them from all evil. Infinite wisdom ordains, and infinite justice demands. Do children inherit their characteristic qualities? I am told that in the interior of the United States and also in Kentucky there are communities of people who have existed for generations, and children are trained to think and feel that any member of the opposite family is an enemy and their duty is at all times to inflict all the evil they can upon them. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet fancies of the children of the world, and we find that the children of these chosen who should be their parents or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes that are not, and cultivation and growth enable him to grasp the elements and use them for his purpose. Just as the twig is bent the tree's inclination. Storms and hurricanes blast men often cripple and deform, but they serve to set to give the child a more perfect form. What is an old boy would lay in wait, with rifle in hand,

RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XLVII.

CHICAGO, JANUARY 18, 1890.

No. 22

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

- FIRST PAGE.—Psychical Research.—Notes of Experiments with D. D. Home, by William Crookes, F. R. S.
- SECOND PAGE.—Questions and Responses. "Brethren, Let Us Have Peace." The New Book of M. R. R. R.
- THIRD PAGE.—Woman's Department. Book Reviews. New Books Received. January Magazine Received. Miscellaneous Advertisements.
- FOURTH PAGE.—Prof. Cones on Creeds and Woman's Rights. Help from Houdinism. Gone Before. "Let Us Have Peace." Liberal-Thought Women in Spirit-Transit. Mrs. Crookes. White Boy's All-Around Trip. A Modern Church. Obit in England.
- FIFTH PAGE.—Prof. Cones on the Woman's Question. Miscellaneous Advertisements.
- SIXTH PAGE.—Immortality. The God Whom I Adore. Our Polyrig Exchanges. Jonathan Edwards in Spirit-Life. The Good Old Times. Mr. Carnegie on Philanthropy. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—They'll Come Again. Miscellaneous Advertisements.
- EIGHTH PAGE.—A Modern Church. Catholic Assertions vs. History. A Wonder that is a Dandy. Miscellaneous Advertisements.

PSYCHICAL RESEARCH.

Notes of Experiments with D. D. Home.
By William Crookes F. R. S.

[From Advance Sheets of Part XV. Proceedings of the English Society for Psychical Research.]

In the year 1874 I published in a collected form various papers, dating from 1870 to 1874, describing inquiries made by myself, alone or with other observers, into the phenomena called spiritual. In a paper reprinted from the *Quarterly Journal of Science*, for January, 1874, I announced my intention of publishing a book, which should contain my numerous printed and unprinted observations.

But this projected work has never seen the light. My excuse—a real excuse, though not a complete justification—lies in the extreme pressure of other work on my time and energies. The chemical and physical problems of my professional life have become more and more absorbing; and, on the other hand, few fresh opportunities have occurred of prosecuting my researches into "psychic force." I must confess, indeed, that I have been disappointed with the progress of psychical research during the last fifteen years. I see little abatement of the credulity on the one hand and the fraud on the other which have all along interfered, as I hold, with the recognition of new truth of profound interest.

The foundation of the Society for Psychical Research has, however, somewhat altered the situation. We have here a body of inquirers of whom the more prominent so far as I can judge, are quite sufficiently critical in their handling of any evidence making for extraordinary phenomena, while they bring to the task that patience and diligence without which an investigation of this sort is doomed to failure. Invited to contribute to the Society for Psychical Research Proceedings, some of my notes on séances with D. D. Home, I feel I ought not to decline. I am not satisfied with these notes; which form, so to say, only a few brackets for an intended edifice. It is not now probable I shall ever build. But, at least, they are accurate transcripts of facts which I shall hold to be of deep importance to science. Their publication will, at any rate, show that I have not changed my mind; that on dispassionate review of statements put forth by me nearly twenty years ago I find nothing to retract or to alter. I have discovered no flaw in the experiments then made, or in the reasoning I based upon them.

I am too well aware there have been many exposures of fraud on the part of mediums; and that some members of the Society for Psychical Research have shown the possibility of fraud under circumstances where Spiritualists had too readily assumed it was not possible. I am not surprised at the evidence of fraud. I have myself frequently detected fraud of various kinds, and I have always made it a rule in weighing Spiritualistic evidence to assume that fraud may have been attempted, and ingeniously attempted, either by seen or unseen agents. I was on my guard even in D. D. Home's case, although I am bound to say that with him I never detected any trickery or deceit whatever, nor heard any first-hand evidence of such from other persons. At the same time, I should never demand that anyone should consider Home, or any other medium, as "incapable of fraud," nor should I pin my faith upon any experiment of my own or others which fraud could explain. The evidence for the genuineness of the phenomena obtained by Home in my presence seems to me to be

strengthened rather than weakened by the discussions on conjuring, and the exposures of fraud which have since taken place. The object of such discussions is to transform vague possibilities of illusion and deception into definite possibilities; so far as this has yet been done, it has, I think, been made more clear that certain of Home's phenomena fall quite outside the category of marvels producible by sleight of hand or prepared apparatus.

But I must not be supposed to assert that all, or even most of, the phenomena recorded by me were such as no juggling could simulate. Many incidents—as slight movements of the table, etc.—were obviously and easily producible by Home's hands or feet. Such movements, etc., I have recorded, not as in themselves proving anything strange—but simply as forming part of a series of phenomena, some of which do prove, to my mind, the operation of that "new force" in whose existence I still firmly believe. Had I described these séances with a view to sensational effect, I should have omitted all the non-evidential phenomena, and thus have brought the marvels out in stronger relief. Such was not my object. The notes were written primarily for my own information, copied or expanded almost immediately after each séance from pencil notes made while the phenomena were actually going forward. They are here reprinted verbatim, and the petty details which render them tedious to read will supply the reader with all the material now available for detecting the imposture, if any, which my friends and I at the time were unable to discover.

My object in publishing these notes will have been attained if they should aid in inducing competent observers in this or other countries, to repeat similar experiments with accurate care, and in a dispassionate spirit. Most assuredly, so far as my knowledge of science goes, there is absolutely no reason *a priori* to deny the possibility of such phenomena as I have described. Those who assume—as is assumed by popular writers—that we are now acquainted with all, or nearly all, or even with any assignable proportion, of the forces at work in the universe, show a limitation of conception which ought to be impossible in an age when the widening of the circle of our definite knowledge does but reveal the proportionately widening circle of our blank, absolute, indubitable ignorance.

Wednesday, May 9th, 1871.—Sitting at 81 South Audley Street, from 9 to 11 P. M. Mr. D. D. Home (medium), Miss D., Mrs. G., Mr. O. R., Mr. W. F., Mrs. W. F., Mr. Crookes were present. It was in the front drawing-room, at a table on centre pillar and three feet, diameter three feet, weight thirty-two pounds, cloth on (occasionally turned up to give light below). One candle on table, two on mantelpieces, one on side table. Towards end of sitting (during the first test) the candle on the table and one on the mantelpieces were put out. An accordion was on the table. There was a wood fire, somewhat dull, in the grate. Temperature very comfortable all the evening.

Order of sitting:



QUESTIONS AND RESPONSES

1. To what church, or churches, did, or do your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily substantiate by five particulars?
5. Do you regard Spiritualism as a religion? Please state your reasons, briefly, for the answers you give.
6. What are the greatest needs of Spiritualism, or, put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY THOS. HARDING. SEVENTH PAPER.

4. In reply to the fourth question, it would be hard for me to decide which was "the most remarkable incident of my experience," but I can relate two or three experiences which were quite remarkable. Mr. Savage's late article in the *Forum* called attention to the independent intelligence manifested in the movements of a certain table, and it reminded me of a little incident, which, though small in itself, went a long way to establish the same fact in my mind.

One evening in an upper room in the house of Dr. D. Harburt, then of Sturgis, we sat by a stand or small table; there were present Dr. and Mrs. Harburt, Mrs. Harding and myself. The room was off a lobby at the head of the stairs. There were three doors in the room, but our door of ingress and egress was the only one of the three with which I was acquainted. Being in the habit of passing through that one and never having seen either of the other two opened, I called it the door in my requests to move the table to or from. Now "the spirits" frequently chided me for my skepticism, as it was a question constantly occurring to me, "How much of this caused by our wills or by the bent of the medium's mind, and in how much is it the spirit's work, and how much of it is our work?" That the spirits could read my thoughts and answer my mental questions, unexpressed, was a fact which I knew from repeated experiments, and the table would go in any direction or do anything in obedience to a mental request.

On the evening referred to I made the request that the table should go over to the door. It immediately worked, and worked deliberately along from one foot to another, across to the door, and as usual bounced hard against the door intended. It then paused, for a moment or two, and then spun half round and fairly ran to another door across the room. This (as no doubt intended) proved two things, first that the intelligence manifesting understood the thoughts and intents of my mind and could fashion my desires and motives, and second, was not controlled by my mind but possessed an independent will, vitality and power. It was as much as to say, "We know what you mean, but you don't control us; we can go to any door we wish."

The intelligence controlling Mrs. Harding have repeatedly tried to convince me that it was not her mind but theirs that did the work; yet I still feel sure that where the control is weak or imperfect the replies are largely colored by the minds of persons present.

One of the most remarkable incidents of my experience was planned by the "spirits," as they stated, to divert my mind of that idea and establish it in a firm faith in them and their power, and for another purpose, also, which will appear; they succeeded in that other but (I think unfortunately for myself) I possess a very dogged will and did not deeply believe with unshakable everything which I deem unproven; nevertheless, what I do know, as Paddy said, I know as well as any body.

My wife had been subject to a kidney complaint, which at times was very painful. I used, when she suffered from that and other ills, to be impressed to place my hand on the affected part and thus give her relief. But one night she was very bad, crying in her bed with pain, when the depth of her suffering she was controlled by Blue Jacket, who told me to go to the drug store and get a certain narcotic which I am not at liberty to name, and give her a good dose. I did so and procured more than was supposed to be needed just then, that I might keep it in the house in case it should be needed at some future time. I mixed and administered a good dose, sufficient for a strong man.

She immediately became insensible; and while in that condition she was again controlled.

"I want you to give her more," said Blue Jacket, "give her all you have."

"Oh," said I, "you must excuse me, but I shan't do that; it would be almost certain death to give her so much. I have already given her a large dose." But he began to plead with me, assuring me that he would protect her from harm.

"Chief, how long do you know me?" he inquired.

"Several years," said I.

"Did I ever tell you a lie?"

"No, indeed," said I, "you have always been good and truthful, but I could not obey you in this instance, the risk is too great."

"No, chief, no lie, white man lie! when Indian says 'I'll do,' he do; now if you give her all you have and leave her in my hands, you no be sorry long."

Strange to say, she empowered me, psychologically, and in a moment, to mix and give her all, but it was no sooner down than I repented. She lay, positively, as dead as a log of wood and I feared she never would awake again. I was alarmed and thought I must do something at once or it would be too late; but it was along in the night and the only thing I could think of was to dash a pitcher of cold water in her face. I was arising from my chair to do so, when she was placed in a sitting posture in the bed and commenced to converse with me.

"No, chief, no lie, white man lie!" He then told me that he had two objects in view in getting her in her present condition; one, he said, was to convince me that her mind had nothing to do with the manifestations or communications given through her, and he inquired in a triumphant way, "Whose mind is doing it now, chief? Whose will?"

"Of course you have got me now," said I; "I know now that she cannot have anything to do with it, for, to all intents and purposes, she is as dead as she ever will be." The other reason was, as he explained, to get her under complete control so as to heal her disease. She never would give up, quite, but now she can't help herself, and if you will not do anything for her, even as much as give her a drink of water, but leave her entirely in our hands, she will be well in the morning. "She will be very sick," he explained, "but you must have—have—what you call it?"

"Faith!" said I.

"Waugh! Faith in us, never fear, chief; squaw is all right. Waugh!" She did become very sick, discharged her stomach copiously, but did not speak. I kept my word and did nothing save to let her forehead rest in my hand when occasion required. At last she fell into a deep sleep at noon, and when she awoke she was doing well, undressed and went to bed. She was up before me in the morning; she got breakfast ready before I woke, and called me to it. Yes! Blue Jacket was right; the morning had come and she was well. That was many years ago and as yet she has had no trouble from her kidneys. I conclude by giving at least one remarkable incident of my experience with a chair; one only of many of like instances which like most of my experiences, occurred in my own house and unexpectedly.

Mrs. Harding, not feeling well one evening, was reclining in a rocking chair, no one present but she and I. The chair she sat in was an ordinary black walnut rocking chair, with cane seat and back; she seemed to be resting quietly, when I noticed that her feet, which had been resting on the floor, began to slowly rise and stretch out; when straight out the chair itself began slowly to set back, back, back, until her head and feet were about on a level and the chair rested nearly on the extreme end or back points of the rockers, which position, of course, violated every law of gravity.

When she had been in that position for probably ten minutes, I said, "Don't you feel tired from holding your feet so long in that position?" "I am not holding them out," she replied, "I am delightfully resting and my feet seem to be supported as though on a soft cushion." She spoke without seeming to move a muscle as though disliking to break the spell which seemed to be upon her. She also said that streams of some aerial fluid, "magnetism," she supposed, was passing through her entire frame, going out at her feet.

Without the slightest movement she and the chair remained in that position for probably half an hour; she did not speak a word except what I have stated, and if the chair and its occupants had been chiseled out of solid stone they could not have been more rigid; not the slightest tremor was perceptible in them. At the expiration of the time mentioned, the chair was set forward slowly as it had been set back, and when it assumed its normal position, agreeable with the law of gravity, her feet were lowered slowly to the ground as they were at first.

No! I have that rocking chair still; it is an item of our sitting room furniture, and when telling visitors or friends of the above circumstance, I have requested them to sit in that chair and enable them to hold their feet out, as I described, without causing the chair to go forward, or if by any mental "gymnastics" they could cause the chair to set itself back to almost the ends of the rockers and remain in that position, unsupported, for any length of time. The thing would be an impossibility for any mortal man, woman or child and I do not think it could be accomplished by the power short of Mr. Savage's "psychic force."

That occurred several times in my presence, and the patient's health has been improved and her nerves, from which she suffered intensely, have been soothed and strengthened by the power of that "magnetism" which has so often been sent coursing through her nerves and tissues at such times. As I before mentioned, these and similar occurrences, whether physical, psychic or mental, never occurred when we sought for them; and those peculiar experiences which I have had when alone, came, without a single exception when I was in a state of abstraction or absent mindedness; the very moment I realized that the fact presented had a "spirit" origin or belonged to the department of the soul, that moment it was gone.

Mr. Savage, in *The Forum*, wishes for information on the subject of the sources of these strange occurrences, and hopes that some one wiser than he will come forward and explain them. I am not so conceited as to suppose myself wise in these or any other matters nor by any possibility capable of enlightening Mr. Savage but, nevertheless, it does appear to me that the most rational, reasonable, simple explanation is that given by the Spiritualists. There is a passage in Mr. Savage's Bible which his intelligent friends might ponder with profit viz., "I thank thee, oh! Father.... that thou hast hidden these things from the wise and prudent and revealed them unto babes."

Sturgis, Mich.

TO BE CONTINUED.

"Brethren, Let Us Have Peace."

A Paper Read at the Spiritualist Conference, Harvard Rooms, 42nd Street and Sixth Avenue, New York City, March 26th, 1889, by Caroline B. Jewett, and Published in the *JOURNAL*, April 15, 1889, and now Republished by Request.

The above is the caption of an article in the *Banner of Light* of March 11th. In this communication the writer comments in most eloquent strains on the great and noble work among Spiritualists, basing his suggestion upon the great and paramount value of the revelation of a life beyond the grave. The writer goes on to expatiate on the practical value attaching to this belief, but finally declares, "that the fact proving a future life is not so very precious if it leave those thus convinced the slaves of selfish and unworthy passions." This writer says quite plausibly, "that in vain we exhibit the most scientific demonstration, if it has to be held up amid the storm and dust of selfishness and passion," and continues, "the world will be slow to believe that even if true, any but evil spirits can be conducting such a host of jealous wranglers and self-sufficient dictators and fractions of ambitious schemers." It is but fair to ask this writer, Who are these dictators and ambitious schemers?

If he is a man of sense and intelligence he cannot certainly charge a great body of the honest investigators with being schemers or dictators, from the very fact of their being found in the ranks of humble, patient students in the school of spiritual science and philosophy; from the fact also that those students feel the insufficiency of all old dogmas, to satisfy the innate hunger of the human soul for demonstration of the life beyond the grave.

Was Galileo a dictator or self-sufficient schemer because he invited attention to the discoveries revealed to his ardent gaze through his self-invented telescope? Did the discovery of new stars, or the motion of planets round their orbits, alter his status as a philosopher, or an honest man? Or was not the Church and her ignorant ecclesiastical minions the dictators and schemers—they who refusing to investigate, dared deny the facts brought to light by the untiring zeal of this student and philosopher, who pushed forward his investigations until observation became confirmation? Did Galileo persecute the Church, or the Church Galileo?

But when we reflect upon the bondage of superstition, the horrors of the Inquisition, and the power of the priesthood to crush out individual thought and effort, to subvert the souls of all mankind, the learned and ignorant alike, to this assumed material authority, we can no longer wonder that freedom of thought and liberty of action have been plants of such tardy and slow growth, for even to-day in the churches and among the ranks of Spiritualists, bigotry and superstition hold extensive sway, and to believe and accept such propositions as certain men assuming leadership among us, see fit to dictate, is the only method by which the good will and respect of these would be leaders can be secured.

The time has come when the individual right to bend the telescope and adjust the microscope of common sense and free, untrammelled investigation, can be no longer denied us. Let us submit to no conditions, but such as intelligence dictates and approves. And it seems to me that the time has come when all intelligent believers in the spiritual philosophy should bravely unite their mental and moral strength to defeat the nefarious attempts of certain "speculators" in spirit phenomena to cast shame and disgrace upon the name and progress of honest, scientific Spiritualism. I say scientific Spiritualism or, in other words, such phenomena—and only such—as can be accepted on a sound, logical and consistently intelligent basis.

We are no longer under the ban of slavish hierarchies, but are free investigators in a free country. All true growth is comparatively slow; the reasoning faculties of a child are the last to be developed. In the newborn infant the instinctive faculties first come into action, for on these unconscious activities depend the life of the little one; and so kindly nature throws about these helpless creatures the necessary and eternal safeguards. But gradually the perceptive faculties commence their unfoldment, and the child begins to notice colors, light, motion and the external forms of objects around it; then inchoate affection or love begins to display itself. Reason or the power to arrange and connect ideas, is still wanting, and exists only as a passive germ in the soul, awaiting its time for budding and blossoming, and up to the period of awakening every thing presented to the little waif is strange, fragmentary and incomprehensible. It is his ignorance a wonderful kaleidoscope of shifting form and color. He is a subject for continuous impositions, if wiser heads so will it. But let us not despise his impotent attempts to understand things, for his case is that of the child who is carefully watched. Stage by stage the mind progresses, until reason finally asserts its claim to eternal kingship over the brute creatures whose plane of life is so far inferior to its own.

Still we must admit that the ratio of development is very different in the individual as in the various races of men who inhabit this planet; for if we compare the Hottentot, the wild tribes of the Chinese or of the North American Indian tribes, with such men as Newton, Kepler and Bacon, we shall be astonished at the differences existing between those of the same country and race. Where, then, lies the difference between these men? The only rational solution is that the one is but an adult child, as far as the reasoning and reflective faculties are developed while the others are mental giants in the realm of sensation, comparison and powers of reflection.

Now, shall I be far wrong if I say that the mass of mankind are still living in these childish states of fanciful imaginings? Let me explain: Children are all eyes and ears; to external things they are all faith, all credulity, ready to believe in fairies, in hobgoblins, in giants, and in the pit of fire, unending and unquenchable. Are there not millions of men on our earth, for whom we have no thought, if so taught, enough to see the absurdity of a dogma so insulting to creative love, and so degrading to human reason? If my premises are correct, then it must be obvious that but few men can be relied upon as safe leaders or dictators, since by so doing we shall be more likely to retrograde than advance.

If some men or women persist in seeing angels, devils and painted muslin, we have no right to think it probable that such individuals are better developed in the region of ideality and imagination, than in those mental forces which lie at the base and root of all discoveries and inventions with which science has so largely enriched our earthly comforts and conditions.

Man was placed on this planet, in this garden of Eden, to beautify and improve it; to create a paradise of art and science, and national fancies which, if left, must inevitably choke out the good grain and the succulent fruits, which afford healthy nourishment to the body and soul.

The age we live in is remarkable, not only for the great advance made in science, philosophy and art, but for its continuous attempts to promote great humanitarian projects as seen in societies for the prevention of crime, for the relief of the aged, etc. But it is also equally distinguished as the age of fraud! A spirit of evil seems to permeate and obsess all conditions of life. It runs through politics, religion and civil life. We are being deluged with fraud and deception. In politics it is partly instead of principle. In religion it is popularity rather than piety. In our homes, esthetics have largely taken the place of the old-fashioned virtues. We have gilt paper in profusion, and gold breast in light quantities. Our flour is adulterated; the sugar is robbed of its natural sweetness, and impregnated with glucose. Ganpowder, Oolong and Japan teas are but "incarnations" of poisonous chemicals, colored to imitate the genuine articles.

Bank notes are received with fear and trembling, since villainous experts can subtract a portion of one bill and paste it upon another thereby raising the value from 10 to 100 per cent. Gold coin is denuded of its "true inwardness," and refilled with copper, iron and zinc, the weight being in this way preserved, while the value is correspondingly deteriorated.

Perhaps some will say that Spiritualism has stood the test; that no alloy can be found among its pure gold. Alas! that experience should show that even "the fine gold here has become dim." Spiritualists all over the country have sold their birthright for even less than a mess of pottage. The time was when those composing the little circles of earnest inquirers would sit down to a simple feast of spiritual bread—loved spirit friends gave faithful proofs of identity and loving interest, and all was harmony and rest. But now our spirit friends must present themselves in full dress, with lace and diamonds to match, and mediums are of no account who cannot materialize full formed spirits! At sight! Our friends must come to us now dressed in purple and fine linen at so much a head, or the medi-

ums object to the "conditions." Tests are no longer submitted to; the mediums have become so "sensitive," and our "conditions" so gross! We have learned thereby not to interrupt the "dance by inquiry or request. All that is required of us is to sing loud, join hands and swallow all the medium has to offer, whether it is "bread or a stone, a fish or a serpent." We can pay our two dollars and see the show, though if a chance doubt creeps into the mind, we are gently informed that no materializations can be guaranteed, as skeptical conditions destroy the magnetic conditions necessary for the spirits to work.

Now, friends, how much of this talk about "conditions" is correct, and how much nonsense or twaddle? Let us challenge these bogus mediums and extort from them the secrets of their materializing powers. The time has come when Spiritualism, as an aim, will be obliged to give undoubted proof of its truth, or be cast back into the vortex of useless and forgotten vagaries. Phenomena assuming to come from the spirit realm, must be submitted to the most searching and intelligent tests. We must no longer consent to sit in darkened rooms and subject our reason to the "conditions" imposed upon us by mercenary, designing tricksters; no longer consent to have masks and muslin gold leaf and brazen impudence imposed upon us for angelic spirits from the Summer-land. And we must also be prepared to be made martyrs by the unmanly position of those who, having been mortified and scandalized by their own gullibility, still persist in hiding their chagrin under the pretense of possessing a greater discrimination and deeper charity for persecuted mediums, than those who are determined to make intelligent investigation the arbiter between truth and falsehood.

You are aware that great efforts are being made by certain parties, both by pen and voice, to defend cheating mediums by charging upon all honest skeptics, such dishonorable practices as carrying into these materializing circles such articles as will be exhibited, and then pretending to find them upon the medium. Is it not shameful and disgraceful to charge some of the best people among us with such attempts to injure and persecute worthy mediums and falsifiers? But such defenders of fraud are intoxicated with the "new wine" of this "new gospel" of spirit materializing. The dramatic element in their nature being for the time in the ascendant, it thus holds pure reason in such slavish abeyance, that rage and time seem to be nothing but the materialized forms of the Virgin Mary or the beloved shape of some near and dear friend.

Mrs. Crandall, who has just left for parts unknown, said to a lady who travelled in her company from California, that the "Californians were sharp and wide awake, but New York was full of simpletons, who wanted nothing but to see a show, and were always ready to pay for it."

Let me go back to the words of the *Banner*: "Brethren, let us have peace." What is this but the pusillanimous cry of a coward and traitor, for when an enemy invades our country, when danger lurks and threatens our dearest interests, is it wise or patriotic, manly or heroic, to bury our weapons and clasp hands with traitors? Is it not time to arouse ourselves to quick, prompt and vigorous action? At such times of danger, our worst and most dangerous enemies are timidity and craven fear—a lack of courage and fortitude to confront the adversary. The words of St. Paul are among the vital issues of our time. Old things are passing away. Men are casting off the dogmas and superstitions of past ages. Human intelligence is climbing to the mountain tops of scientific investigation and research, and this spirit of inquiry ramifies through every branch of human interest. The battle now waging is between the material and spiritual; it is to be the hardest fought battle the world has ever witnessed, for all must take a part—there for when an enemy invades our life is the vital question of life or death!

We cannot go back to the vegetative life of childhood or infancy. We can no longer thrive upon the milk and water of faith and fancy, but must have some strong meat which our quickened intelligence craves, and which alone gives strength and tone to the mind, nerves and muscles.

Friends, must not rise to the demands of the time, and bravely battle against all forms of deception and fraud. Give the enemy no quarter! Hunt these materializing tramps and pirates from our hearts and homes, and then, and not till then, will we echo the cry of the *Banner* correspondent: "Brethren, let us have peace!"

The New Book of M. Renan.

(From Le Temps, October 18, 1889.)

M. Renan is to publish, in the course of the month of December next, a new work which is actually in print. It will be a volume of about five hundred pages and will bear the title, "The Future of Science," (*L'Avenir de la Science*.) With his usual indulgent good nature, he was quite willing to receive one of our reporters who went to interrogate him on the subject.

"This new work," said the illustrious philosopher to him, "is in reality quite old; it dates from 1849. I have written it under the impression of the terrible events of that epoch—not that I was mixed up in it in any way. After my departure from Saint Sulpice in 1845, I lived quite retired and was little acquainted with the men of that time. I used to come frequently to the college of France, to attend the lectures of my dear master, Eugene Burnouf, to whom the work is dedicated. One day in June I encountered in the street Saint Jacques a barricade which I had all the difficulty in the world to clear. In the vestibule of the college, I met Eugene Burnouf who said to me 'come and see our lecture hall.' It was transformed into a guard-room. 'Let us be off,' said he to me, 'this is no time to study Sanscrit.' I commenced my book immediately after the incident.

"It had already been published that I treat in it of the social problem. It is quite ambitious. The social problem does not appear to me to allow of solution, at least of immediate solution. I hope for nothing except from liberty.

"It has been said that I was treating of the separation of Church and State. God forbid. This separation has been brought about after considerable mental effort, but the material separation—the political measure—is not my affair. My only opinion in regard to it is, no body must be persecuted.

"The true subject of my book is science, and by this I mean the exercise of human reason in its highest expression. I speak in it especially of historic sciences which have been my special study. I mean history as the science of humanity and this is where only I touch the social question.

"I hold to what you well designated it—a book of my youth. When it was finished in September, 1849, I left for Italy where Victor Le Clerc had charged me with a mission.

When I returned in 1850, I was occupied in publishing it. But Victor Le Clerc and Augustin Thierry dissuaded me from it. They regarded the subject too considerable for a debut. I then went upon the staff of *La Revue des Deux Mondes*, and I was compelled to modify a little my manner of writing. The public of this house desires that what is presented to it shall be adorned. Furthermore, it must be confessed that the French public in general has, in literature, strange requirements which sometimes compel us to amend our ideas.

"Of this book, I have corrected almost nothing. I published it almost without changing anything in it, just as it is in this yellow manuscript you see there on my table, and which was some time since recopied by my wife. It will be discovered, without a doubt, that it differs from my present style. However, you shall judge of it; here are the first leaves."

And M. Renan made our reporter a gift of a packet of proofs containing the first hundred pages of the book.

The work of Renan, such as it appears in this fragment, seems to be the exposition of ideas under the empire which he was about to renounce the priest life to enter the life of a layman. A new faith was substituted in him for the Catholic faith, and this book is the confession of it. This faith is the belief in the indefinite perfectibility of the world in progress, and that all the shades of a thought whose subtleties and ironies a sometimes discover his most fervent admirers, he has remained true to it. We shall have here its first expression the positive part of his philosophical armor. There is no necessity of setting forth of what interest this "confidence," as he calls it, will be for the biography of our eminent contemporary.

"But it seems to us it will have a much higher bearing still, and which we should not historic. It is not only M. Renan, it is our entire age which has been called to choose definitively between science and revelation, all compromise having become impossible. Where will history seek for the spectacle of this memorable reading asunder if it is not in these pages of one of the finest intellects which have succumbed to it.

M. Renan commences by assuming the gravity of the subject. Remember that it was twenty-five years ago that he was compelled to experience something of a shudder at the first contact with Parisian levity. It matters little to him to be treated like a Boettian. "For a long time I have been fixed among simple and dull minds who take things in a religious spirit."

"One thing only is necessary," he begins by asserting, "that is, to live a complete life to attract the perfect." And given of perfection this large definition on which he no more makes variation:

"It is too frequently imagined that morality alone produces perfection; that the pursuit of the true, of the beautiful constitutes only an enjoyment; that the perfect man is the honest man—the Moravian brother, for example. The model of perfection is given us by humankind itself; the most perfect life is that which the best represent in this humanity. Now humanity which is cultivated is not only moral; it is moreover wise (savante) curious, poetic, passionate."

It is by science alone that the soul can approach that joy which ought to be in perfect harmony with the universality of things. He protests against the narrow style with which the English school understands science, of which it demands only practical, moral applications.

"What wretchedness is all this? For me I am acquainted with only one result of science which is to resolve the enigmas; it is to tell definitively to man the answer to things; it is to explain to himself; it is to give him, in the name of the only legitimate authority, which is human nature all together, the symbol which religions used to give him ready made, and which he can no longer accept. To live without a system over this life is like living a man's life. I surely comprehend skepticism; it is a system as much as any other; it has its greatness, its nobleness. I comprehend faith; I envy it and regret it perhaps. But what seems to me a monster in humanity is the indifference and levity. However intellectual one will wish to be, he who in face of the infinite does not see himself surrounded with mysteries and problems is in my eyes only a dandy."

"The influence of events at the close of 1848 is observed in this, that from the first chapters of the work M. Renan loudly demands the rights of reason to 'organize humanity.' It seems that he was very much moved by the reaction which was then produced. 'From the moment that science has for its purpose the definitive explanation of the universe, there is nothing which ought to escape its recognition.' Hence he goes on to defend the revolution, not that in its acting, which he judges to have been frequently improper and unintelligent, but in its principle. He recalls, with Robert Owen, all which has preceded it the irrational period of human existence and he sees in it the first attempt of humanity to govern itself.

"What it is important to confirm is, that incomparable audacity, that marvelous and bold attempt to reform the world, to conformably to reason; to attack everything which is prejudiced, blind establishment, usage, irrational in appearance in order to substitute for it a system calculated like a formula, combined like an artificial machine. This, I say, is unique and without parallel in all the prior ages; this constitutes an age in the history of humanity.

Surely, such an undertaking could not be in every respect irreproachable. The institutions which seem so absurd are not so much so at the bottom as they seem to be; those prejudices have their reason which you do not see.

Principle is incontestable; mind outweighs alone; mind alone, that is to say, reason, ought to govern the world.

And replying, without doubt, in thought to those who were wont to regret the stationary mind of ancient times and who had just drawn over the majority of the country, "The dogma which man has maintained in every price is, that reason has for its mission to reform society according to its principles; it is not an attack on Providence to undertake to ameliorate his work by deliberate efforts.

True optimism is conceived of only on this condition. Optimism would be a mistake, if man were not perfectible; if it were not granted him to ameliorate, through science, the established order of things.

The formula, "Everything is for the best" would without this be only a bitter mockery. Yes, everything is for the best, thanks to human reason, capable of reforming imperfections necessary from the first establishment of things. Let us say rather, "Everything will be for the best" when man, having accomplished his legitimate work, shall have re-established the harmony in the moral world and shall have subjected to himself the physical world. As for the old conception of Providence, where the world is conceived of as made once for all time and

(Continued on Eighth Page.)

of the next 25c, a Solid Silver Watch, 50 pairs Diamond Street Ear Rings (partially 10c gems); to each of the next 75 if there be so any correct answers, a Beautiful Solid Silver Watch, and a Beautiful Solid Silver Watch. With your answer send 25c, to help cover a portion of this advertising cost, and we will send you the next 16 pairs Monthly for 4 months and our new Illustrated Catalogue of Watches, Diamonds, &c. Our 16th Monthly of the contest will be the last of the contest, with names and addresses of the winners. This offer is made solely to the public, and we, as publishers, are thoroughly known. "Honesty and Square Dealing" are our mottoes. We will not be deceived. Give full name and address. (Stamps taken.) Address

BLANCHARD'S ILLUSTRATED JOURNAL,
5 & 7 Warren Street, New York

Single copies, 5 cents. Ten copies to one address, 25 cents.
One Hundred copies to one address, \$2.00.

Religio-Philosophical Publishing House
CHICAGO.

QUESTIONS AND RESPONSES

1. To what church, or churches, did, or do you belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunication between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons, briefly, for the answers you give.
6. What are the greatest needs of Spiritualism, or, to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help on the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY N. W. BROWN.

1. My parents were Congregationalists. I do not now nor ever did belong to any church.
2. I have been a Spiritualist about forty years.
3. Communications through table tipping in answer to mental questions through an illiterate factory woman as medium, who could neither read nor write.
4. I do not regard Spiritualism as a religion, although it may take the place of it.

RESPONSE BY C. McALL BLACK.

1. My father was raised in the Presbyterian church, and was expected to enter the ministry, but grew too large for its narrow creed and finally died outside of any church. Mother was raised and baptized as an Episcopalian; later in life she went with the Unitarians, at present she does not belong to nor attend any church. I have never been in fellowship with any.

2-3-4. In the year 1872 I was convinced of a supermundane intelligence through the little daughter (now deceased) of Harvey Mott (she at that time being only three years old), by independent slate-writing, getting four messages in as many hand writings, with names signed thereto, at one holding of the slate. I was convinced later as to what that intelligence was, by the opening of my own spiritual vision, and from a vision on two occasions which occurred after recognition had been given from description. I picked from a lot of photographs the face I saw and had described. In both instances the seen being strangers. I had never met them on the mortal side.

5. If the Bible teaches religion, I regard Spiritualism as a religion and the primitive religion as taught by Jesus.

RESPONSE BY WM. MASON.

1. The Church of England. All my ancestors were members of that church, and on our arrival in the United States, 1854, we joined the Protestant Episcopal Church, of which the Church of England is the mother church. I attend and subscribe but am not now a communicant.

2. Five years.

3-4. My own experience chiefly. First, in the sense of vision, I experienced the subjective vision of spirit faces, similar to the negative in photography before the picture is finished. A year from this I heard for some time indistinct sounds, which finally resulted in voices of friends who had passed to the higher life. I also heard voices singing a few lines of a well known hymn; and had the sense of perceptive feeling. I gradually became sensible of a magnetic current, generally called animal magnetism, whereby I became sensible of slight percussive sounds. I feel and hear a force on my head and arm, and immediately after a percussive sound on my foot. The sound and each point being nearly simultaneous, and feeling at the same time a cool vibratory effect. I have the same feeling on my tongue, which causes me to speak under the influence (generally in the night) a language resembling Indian. The appearance of my middle finger, under the influence of magnetism, is as if all the blood had left it.

I have, too, letters come on my face and often the names of spirits to whom I am attached; the same come on my books in business hours, with impressions on the paper of spirit faces. I have also joined in family circles and seen convincing evidence of intelligent answers to questions, by the opening and shutting of the joints in a large dining room table, and have known the communication verified.

5. I think it contains the elements of a religion, which in its higher phases tends to remodel and reform the prevailing religion of to-day.

6. It is valuable in this particular. Pure Spiritualism teaches us that for every moral act we are preparing ourselves for happier and better conditions in this and the spirit life; for every immoral act we are lowering our standard of happiness both here and hereafter, and preparing ourselves for lower spheres of existence. Virtue is its own reward, and vice its own punishment.

RESPONSE BY D. S. H.

My parents belonged to the Presbyterian church of the Scotch order (very strict). I was connected with the Campbellite church for some years, during which, according to the faith, I was a citizen of the kingdom of God. Christ, and a subject had a right to petition the King, and He had a right to answer said petitions. Thus holding such a position I thought myself unworthy and gave the subject of religion much thought. When one gives the church dogmas a thorough investigation he weakens in the faith, and such was my experience. I then investigated Spiritualism. I read the JOURNAL (S. S. Jones was publisher), attended seances and received many satisfactory tests from "over there." I often receive presentiments, or admonitions, which I believe are from spirit friends, one of which I will briefly relate. It was in 1854. I left home in western Pennsylvania to go to Tiffin City, Ohio. There were two routes; one by Erie city, the other by Pittsburgh. The choice in distance was not much, neither was there much difference in fare, and as time was no object I took the stage for Erie city, traveled one day and stopped over for the night. During the night, a desire to return and go the other route took possession of me. It seemed foolish to return—having paid my fare thus far—to pay again and go back to where I started from, but notwithstanding the inconsistency, the desire increased till I obeyed, and I was again at peace with my surroundings. When I arrived at Pittsburgh, the news of a disaster that occurred on the Erie R. R. convinced me that if I had continued my journey on that route I should have been on the train that was wrecked, and with others would have "handed in my checks." The circumstances connected with these many experiences convince me that spirit friends do exert an influence on us in this existence.

RESPONSE BY JOHN STUBBS.

1. My father was a Methodist and a local

preacher for many years. For some years I also was connected, with that denomination, but ultimately my views widened and I became a materialist.

2. I have now been a Spiritualist for close on to a quarter of a century, and still find no reason for changing my views.

3. About twenty-five years ago I commenced to investigate the subject of Spiritualism, and believing that a good deal of fraud and deception were carried on in connection with it, I determined to seek out its mysteries within the precincts of my own home, and in connection with one or two intimate friends. We sat almost every night for weeks without obtaining any manifestations, and I was about to give it up, when my wife suddenly showed signs of mediumship and became a willing medium. She was of a consumptive nature and the mediumship seemed to greatly affect her constitution and leave her in a rather weak condition. On that account I had to give up the sittings, but I observed sufficient to convince me of the continuity of life. She was herself opposed to the subject and unwillingly became a medium. Yet under this changed condition of things, the removal of doubt and skepticism, our home became a home of sanctity and spirituality. I discovered that there were two kinds of mediumship—the physical and the spiritual. The physical was a necessary evil, and the spiritual, not leaving so much room for doubt and suspicion—fraud and imposture. Some time after my wife's death I became acquainted with a physical medium—a Mr. Wright of Gateshead on Tyne, Eng. A few intimate friends and myself formed a select seance and sat regularly for months, paying particular attention to all conditions as we discovered them. We were at last rewarded for our patience and perseverance with the following manifestations.

4. At that time I was in the customs service and lived at No. 5 Denmark St., Gateshead on Tyne. I cannot give you the names of all present, but I will give you the names of some and describe the rest in general. Mr. Wright and his wife, Mr. Currie, Mr. Boncliff, a student from a college at Denham, a banker, a lawyer, a doctor and a vicar of the Church of England, a reporter of the Newcastle Daily Chronicle and myself. The medium was searched and all asked to be honest and be on their guard to expose any attempt at fraud. The front parlor door was locked and a medical gentleman sat with his back to it and next to the medium. I sitting to the medium's left hand, the medium being very sensitive, he having developed in close proximity to me. We sat with hands joined around a large circular dining table, with the understanding that no hand was to be at liberty. On the table was a German melodeon; the gas was then put out, and we sang "Jesus, lover of my soul." I requested as far as possible to have perfect mental harmony. The melodeon floated over our heads in the room, playing an accompaniment to the same. An Italian dictionary and a compass was brought by unseen power from the back parlor and placed upon the table. My deceased wife's small Bible was also brought together with it. This was the first act of the seance. We then put out the light again and sang "The Beautiful River." The whole house shook to its foundation and never did I feel a greater influence at work. Raps came upon the table—we still holding the medium's hands, who was thus deprived of their use. On relighting the gas we found upon the table an octagonal basket about six inches in diameter, filled with grapes and flowers. I should have stated that before we sat the table and when we were singing we all perceived a delightful fragrance, and wondered what was coming. Myself and several others were satisfied as to the genuineness of the manifestation but some doubted, as it was contrary to any known law of nature. This phenomena I will leave for the philosophy of Bishop Berkeley to explain. King, Ont.

For the Religio-Philosophical Journal.
"Philosophers."

The number of people who wish to be regarded as great philosophic thinkers is very large. Many of them, with professed intent for all other systems, have, as they claim, of their own, which is no rational and so demonstrably true that it is sure to be accepted as soon as it is understood. Their confidence in their ability to show the weak points in Kant and Hegel, and Mill and Spencer, not to speak of the smaller fry of philosophers, is equalled only by the confidence with which they assert the superiority of their method over all others, and their readiness to satisfy all unprejudiced minds that they have succeeded in solving problems which had baffled the philosophic wisdom of twenty-three centuries.

What "pure being" is they have discovered. This they have done by a priori reasoning. They have ascended above the world of observation and experience, gone beyond space and time and viewed the "thing in itself," the "unconditioned," "the absolute," that mystery which has puzzled all other thinkers and defied their attempts to get a glimpse of it.

These philosophers are impatient to receive recognition, and to be acknowledged as founders of systems and eminent representatives of philosophy. Upon real thinkers they make no impression. By them they are regarded to be superficial and conceited enthusiasts with a speculative turn of mind, but without the philosophic grasp and knowledge to entitle them to the credit of being thinkers at all. Very often they are sentimental as well as speculative. Usually they have the faculty of stringing together words and phrases in a style frequently pleasant to the ear, but exasperating to one who wants to know the meaning of expressions that he hears uttered. To such an one these philosophers have almost an instinctive aversion. They hate to be questioned closely. They don't want any rules of verification applied to what they say, and they scorn demands for proof beyond their oracular utterances. It is the business of their pupils to receive their statements and to accept their philosophy.

They finally come to realize that among those who have convictions and are able to defend them, they have small chance of making converts. Such persons are "prejudiced," or lack the "intuitive perception" to recognize newly-discovered truth. These philosophers see that their success is greatest with weak men and women, who feel flattered by their selection as disciples of the true philosophy. These philosophers make them believe that there is a short cut to philosophic truth, that time spent on the thinkers, recognized as such, is time wasted, that indeed they are most receptive to the truth and most competent to arrive at correct conclusions who have not studied the subject from any of the old standpoints.

These philosophers yield readily to the sweet blandishment of being enthusiastically appreciated in a manner of which only women are capable. A thinker and keen ob-

server says: "It is indeed far more healthy and bracing to bravely encounter the stern, impersonal criticism of men. But for one who, with high aims, has not yet succeeded in making an impression on the busy, open world, it is encouraging to find an echo of it all in the ready sympathy of women and even to deceive himself as to their true understanding of what he is about."

No disparagement of woman is intended by this writer. Women of discernment and discrimination are not imposed upon by these philosophers; but the sympathy of women is so ready that disciples among them are especially sought for by the pretentious weaklings who shrink from the unsympathetic and merciless treatment they receive at the hands of men, and women, too, who see through them.

The philosophy craze has taken hold of many really bright and interesting people, whose studies and tastes have been purely literary. To philosophical problems they have given no attention, and they are deficient, perhaps, in the logical power, as well as in knowledge, of the subject. Their familiarity is with poets, novelists, and merely literary writers. They naturally turn to these and find in them philosophic meanings of profoundest character and deepest interest. They are thus afforded, too, an opportunity to use their literary gifts and attainments which, perhaps, have not found satisfactory recognition in their legitimate field.

It is amusing to see people studying philosophy in this fashion. In this country the "Concord School of Philosophy" set the example. There young ladies, in a few weeks, after hearing a dozen lectures on Plato, Aristotle, Greek art and English poetry, mastered the whole subject of philosophy solved all its problems, and came to have emotional, poetical and artistic contempt for all modern philosophers save their favorite at the summer school. But there were several of these favorites. The disciples of each regarded all the others as "just mean" in talking so much and not allowing more time for their favorite. It was inevitable that sooner or later dissatisfaction would arise. But the method will continue so long as great philosophic thinkers command attention and praise, and the multitude do not know the difference between a literary dilettante and a philosopher, or between thinking and playing thinking. Great minds will pursue the even tenor of their way, and the world will be enriched by the results of their years of careful thought and study. Meanwhile concealed pretenders, whose platitudes pass as philosophy with their adherents, call the attention of certain classes to lofty themes in the only way it may be possible for them to approach those subjects.

B. F. UNDERWOOD.

"There Shall Be Signs."

No intelligent church attendant will fail to have noticed in the last ten or fifteen years a growing liberalism among the clergy. At first along, it was sporadic, as it were, breaking out here and there where least expected, but a generalizing influence has been at work all along the lines; the old hardshells have gone to their reward and the newer growth of men are more and more gaining confidence as they find themselves supported by the people, and speak out their honest sentiments that are so much more in consonance with the progress of the age. The signs are all favorable of a thorough revolution in the churches and it will be brought about in so gradual a manner that they will not know it. These remarks are called forth by the receipt of the following interesting note from an appreciative friend of the JOURNAL, which we give below:

Mr. S. was so impressed with the enclosed synopsis of a sermon by an orthodox minister (at the funeral of a friend of his) that he asked me to send it to you, just merely as an indication of the work that Spiritualism has done in the world in liberalizing the minds of—even the preachers and teachers of orthodoxy. It is the "little leaven" which has already begun to "leaven the whole lump." It amuses me to hear teachers of the most liberal faiths, promulgating the great truths of inspiration, mediumship, and clairvoyance for nearly 40 years, and labelling them "New Theology," and claiming to have made wonderful discoveries in the realm of God's great mysteries. But it matters not who shall "plant," or who nourish the seeds of enlightenment. That God is ever giving the "increase," is proven by the vast "psychic wave" that is rapidly reaching all classes of people and invading all the old forms of belief.

The sermon to which reference is made was preached at the funeral services of Frank T. Barker of Bradford, Pa., which were conducted by an Episcopalian and a Baptist clergyman, the deceased not being a member of any church, though "in sympathy with the truths of Christianity." Talking for his text, "Man goeth to his long home," Rev. J. P. Thomas, baptist, said:

The future life is very deeply rooted in our thought, as it is in the lives of all men. It is a fact that we view it simply as change, a transformation, a step forward. In all growth there is decay; in all advancement there is waste. Death is but the unrobing of the mortal and the entering into the immortal; death is the gateway into life. Life is progress from infancy to youth, from youth to manhood from the mortal to the spiritual. Life's course is like the sun—ever onward. Personal being—the real identical, conscious spirit—is much the same after death as before death. Though disembodied spirit, it has form, personal identity, self-consciousness, real faculties and powers, true character. After death a man is still a real disembodied man in all his gifts, powers, tastes and moral qualities—a tangible spirit in the Spirit-world. The body returns to the dust, but the spirit, the real man, returns to God who gave it.

There is comfort in this to us. Our departed loved ones have not vanished into nothingness; they are not formless as vapor or unreal as some phantom. Though they have gone to their long homes they are real, living spirit persons with minds and souls, having love and hope and faith and all manly virtues in the Spirit-world. This view of our departed loved ones banishes haze and visions and gives us something clear and real; something of comfort and hope in our thoughts of them. We can say, "They are mine still through my faith in God and my assurance of the supremacy of spirit over clay." That is the way to think of the future world, not in vain fancy but in a conviction that our powers of thought, feeling and worship are our real substance here.

Death is thus a divine message from above; it is a part of God's upward plan of life; and

we sorrow not as those who have no hope or comfort. The grave can bury no affections now, but only the mortal and familiar form of their object; the real man still lives, and loves, and hopes; the true self is not dead, but gone before.

"The living are the only dead;
The dead live—never more to die;
And often, when we mourn them dead,
They never were so nigh."

"The joys we lose are but fore-cast,
And we shall find them all once more;
We look behind us for the past,
But lo! 'tis all before!"

This personal identity through all transformations teaches us that in the other world we shall know and be known, even as in this. Moses and Elijah appeared on the mount as the same real persons, though dwelling centuries in the Spirit-world. Abraham was no stranger to Lazarus after death. Amid all human changes there is an abiding self, a constant reality, a spirit identity; and by this we shall ever see as we are seen, and know as we are known.

Thus it is we shall recognize our friends in the future world, and thus we may think of them now as not dead but living.

"Beyond the flight of time,
There surely is some blessed clime
Where life is not a breath,
Where death is not a death,
Where sparks fly upward and expire."

ORGANIZATION.

If there is one thing that I hope for more than an other in relation to Spiritualism, it is that the late effort inaugurated by the RELIGIO-PHILOSOPHICAL JOURNAL may succeed in its fullest extent, for without it we must remain as we are in the estimation of nonbelievers, a class of people that, however respectable the individual may be, are of little consequence in the world because we can not bring individual force into action. This should not be. Our numbers are too great, and there is too much intellect in our ranks not to exercise a greater influence in the affairs of the world than we now do or can; so that this, if there were no other reason, should urge forward the work of organization.

But this is of comparatively little importance at present, although in the impending crisis, that begins to show itself with portentous blackness, it may not be worthless as a factor in the case. Not only this, but the developing and protecting of genuine mediums, as has been so often said, is another matter that would be productive of great good, from the fact that such mediums would have a respectful hearing, because they would stand as accredited exponents of at least the phenomena of Spiritualism.

It seems to me that the clear expression that has been put forth from time to time of the basis for a combination of all those who accept the basic principles of Spiritualism, should form a rallying cry for a gathering of the liberal minded of all classes at once.

What though we may not all agree in every shade of belief? What though we may not understand, and be able to define what God is, what then? Do we, or can we define ourselves? Because we can not explain why man is as he is, why he is supported, the decayed parts renewed from some of nature's productions, and destruction of vitality so far as the life of the body is concerned is produced by others, shall we say man is not? If then we cannot understand ourselves, is it wisdom to vainly strive to comprehend the infinite? And here is where the idea that has been so industriously taught and so implicitly believed—that the Jewish God is the infinite of the universe—has made so much of doubt and skepticism in the world. No one can read the commands he is said to have uttered and acts ascribed to him, with a clear understanding and with a mind divested of the bias that comes of early training, with any feeling of horror and repugnance.

But these ideas are fading away. The human mind, while it rejects the horrid idea of the Jewish God, has learned and is learning that there is an Infinite who will do justice tempered with mercy—an Infinite that rules by law instead of caprice. What matters it what we call this? To my mind, nothing. So long as we have learned enough about him to feel sure we understand his character and our relations to each other as well as to him, what matters the name? The thinking and the less thoughtful have agreed as by common consent to call him God; and since Spiritualism has his character better understood, it is not the part of wisdom to discard old errors and in their place nourish a better faith and higher hopes? And above all, to work for the deliverance of the later and purer revelation from all that now clouds it, and for its diffusion over the earth until every heart shall become at once its temple and its altar, till the fire of its sacrifice shall purify every human soul.

Carlleton, Neb. S. F. DEANE, M. D.

Evolution—Spiritualism.

To the Editor of the Religio-Philosophical Journal.

A few days ago in a pleasant company of intelligent persons, Spiritualism was being discussed, and I said there the theory of evolution had no more evidence than the fact of spirit return. A gentleman present said that the cases differed, as the facts so largely given by Darwin were admitted, and could not be accounted for in any other way than by this theory, while, even admitting the alleged facts of Spiritualism to be real, which he was willing to do, the question was, how to account for them. The hour was late; the matter had been up incidentally, and want of time and a dislike on my part to urge the discussion beyond the limits of courtesy prevented any reply. I will now say what might have been said then, but for the reasons just given. The cases do not differ but agree in their main aspects. Wallace first, and then Darwin more fully, set their facts in array and said the scientific world, and to the people: "Here are our facts, and they clearly prove and demonstrate this evolution theory. Look at them and show us how they can be accounted for in any other way." The wise men in science and in theology look grave, as such men are apt to when their wisdom is at fault, but fail to give clear answers to the reach any but "most lame and impotent conclusions," and therefore, after long years of debate, evolution wins, the real leaders in thought adopt it, enlarge and spiritualize it, find it a good working basis for scientific and religious growth, and light and gladness take the place of doubt and fear in their minds, while thinking people adopt it and the world is all the better for it.

The Spiritualists fill volumes with facts well verified, with experiments under test conditions and most skilled and competent supervision, with the testimony of many thousands of witnesses, skeptics as well as believers, and then say: "Here are the facts;

they clearly prove and demonstrate the theory of spirit presence, no longer a theory but a great truth; for behold we have added to our faith, knowledge. Here is the proof palpable of immortality. Look at these thousands of facts; show us how they can be accounted for in any other way save by what is called Spiritualism." And the wise men look very grave and very angry as well, and are sadly perplexed. Some refuse to look at the facts on a priori grounds. What they have not seen and solved is impossible, forsooth! Some cry humbug, and the very pious cry the devil! But no one can account for or explain the facts on any other theory than ours.

I heard a few days ago of two gentlemen saying to each other: "These facts cannot be denied. There may be fraud but there is much truth, but the Spiritualists are mistaken in their way of accounting for these things," and there they stopped! They had no theory. Thanks, gentlemen, for so largely admitting our facts which you would not have done a few years ago. Some day you may get up on your mistake, your thought that we are mistaken.

And thus the long debate goes on, involving deep and subtle matters, and our truth gains. It is not so easy of proof as evolution, for spirit in these mortal bodies have faculties and powers like those of spirits in celestial bodies in the "many mansions" of the heavenly life—the same in kind but less in development. Therefore, clairvoyance, telepathy, and like spiritual gifts in us here, may account for some of the alleged messages from the Spirit-world; but when we are told of events of which all are ignorant, but which are afterward verified, as is often the case, then all other solutions fail, and only the real presence of a spiritual intelligence can rationally solve the matter.

A few years ago hypnotism, clairvoyance, and kindred matters of the spirit, were not granted by those who now accept them and use them as clubs with which to aim feeble blows at Spiritualism.

As the evolutionists do and have done, so we do and have done. We offer our facts to the world—facts quite as many and as well proved as theirs—and we say, as they do: "Here are our facts, account for them on any other theory than that of Spiritualism," and all efforts to do so are failures. So we may well conclude that we shall win at last. One statement may help to this hopeful conclusion. While some eminent men, after brief imperfect investigation, have repudiated Spiritualism, not one skilled and patient scientist who has been careful and patient and persistent in his study and investigation has failed to become a Spiritualist.

For instance, the venerable Fichte in Germany in 1879, toward the close of his long and illustrious life, put on record his testimony of the great fact of Spiritualism, as a duty, and said that he, with equally deep and earnest convictions, should do to do the same; that Spiritualism is "a ratification of the belief in the immortality of the soul by means of the evidences of psychical experience"; that his researches "had been under conditions precluding all imposture," and that he hoped much for true religious growth from the spread of these convictions, there being "a retreat from what has been gained, and the advance of the great truth being fully secure."

Detroit, Mich. G. B. STEBBINS.

Col. Ingersoll's View of Divorce.

The good home is the unit of the good government. The health and the corner-stone of civilization. Society is not interested in the preservation of hateful homes, of homes where the husbands and wives are selfish, cold, and cruel. It is not to the interest of society that good women should be enslaved, that they should live in fear, or that they should become mothers by husbands whom they hate. Homes should be filled with kind and generous fathers, with true and loving mothers; and when they are so filled, the world will be civilized. Intelligence will rock the cradle; justice will sit in the courts; wisdom in the legislative halls; and above all and over all, like the dome of heaven, will be the spirit of liberty. Although marriage is the most important and the most sacred contract that human beings can make, still when that contract has been violated, courts should have the power to declare it null and void upon such conditions as may be just. As a rule, the woman dowers the husband with her youth, her beauty, her love—with all she has; and from this contract, certainly the husband should never be released, unless the wife has broken the conditions of that contract. Divorces should be granted publicly, precisely as the marriage should be solemnized. Every marriage should be known and there should be witnesses, to the end that the character of the contract entered into should be understood; the record should be open and public. And the same is true of divorces. The conditions should be determined, the property should be divided by a court of equity, and the custody of the children given under regulations prescribed. Law and women are not virtuous by law. Law does not of itself create virtue, nor is it the foundation or fountain of love. Law should protect virtue, and law should protect the wife, if she has kept her contract, and the husband, if he has fulfilled his.—Col. Robert G. Ingersoll in North American Review for November.

Meadville Mention—Persons and Events.

To the Editor of the Religio-Philosophical Journal.

Meadville, Penn. There is a good spiritual element in spite of the fact that it is a center for theological discipline and a nursery of creeds. Hon. A. B. Richmond's influence is widely felt, and as he was a pronounced skeptic and a professional magician, his conversion to Spiritualism excites surprise and inspires interest where before was indifference or open opposition. He is himself the most surprising fact, and the new light that has dawned upon his life has filled him with gladness and a happy enthusiasm which animates his efforts to "let his light shine."

Bro. A. Gasten, president of Cassadaga camp meeting association, exerts a healthy influence and does much in a modest way to help on the good cause, and in this he has the hearty co-operation of his good wife, and their home is spiritual Eden to the weary worker needing rest.

Brother F. H. Bemis, ex-mayor and ex-Unitarian clergyman, is a pillar of moral strength and intellectual balance; his quiet devotion to the cause is a steady tonic to wavering natures. Brother and sister Wilkins are both members of the church, but outspoken Spiritualists who do not hesitate to spread their faith and exemplify it in their acts. Although consistent and exemplary church members for many years, they freely confess they never knew the joy of living and the blessedness of true religion until they found the light of modern Spiritualism.

Their influence is widely felt among intelligent people in the church and out.

This, too, is the home of J. B. Booth, formerly of the Hubbard Brothers, New York. He occasionally gives them a lecture, and being an old teacher of music, he is helpful in various ways. Mrs. Lillie, Jennie B. Hagan, Willard J. Hull and Walter Howell have given acceptable lectures and done much good in Meadville. I think this month is the first course of Sunday lectures they have undertaken. Last Sunday was a dark, rainy day, and therefore I was surprised to find the hall well filled on my arrival, and more coming in spite of the mud and drenching rain. The interest and cordial spirit of the people is a helpful tonic to speakers, especially to novices. This society has exceptionally good material for a permanent growth, and the management endeavor to avoid fanatical adventurism whose influence disintegrates and deadens.

Here, too, is the home of C. W. Judd whose wife is sister to Mrs. E. L. Watson. In the long ago Mrs. Judd was an exceptionally good medium for a variety of phases, more satisfactory and convincing than the platform phases of the present time, especially to those acquainted with the medium and her history. In fact, the mediumship of 30 years ago, though less pretentious and lacking some striking phases of later developments, were quite as conclusive, and, when balanced against all objections, more satisfactory than the mixed and often doubtful exhibitions that astound, bewilder, and perhaps repel the candid critic. Bro. Judd lives two and one-half miles out of the city, but comes to the meetings, when possible, in spite of rain and mud. I spent three pleasant days with them last week.

Being invited to attend a funeral at Connewango, N. Y., Sunday, the 12th, the Meadville Society generously consented to let me go, and I suppose Bro. H. D. Barrett spoke in my place. He is a theological graduate, but since he avows himself a Spiritualist he has no call to fill a Unitarian pulpit. True to his convictions, he will not compromise for the sake of place and salary, and devotes his talents to teaching.

My visit to Connewango was to serve at the funeral of J. P. Allen, who 25 years ago, was our neighbor at Clear Creek. The family are free thinkers, with leanings towards Spiritualism, and it had long been the request of the deceased that I should serve at his last rites, and his brother made diligent effort to carry out his wish. This brought me within thirty miles of home, and I took advantage of the opportunity to surprise Mrs. Howe and Made on Monday. I found them behaving nearly as well as if I had been watching them—so well that even "La Grippe" did not betray them with a malarial kiss.

I return to Meadville to speak Thursday evening, the 16th, and the following two Sundays of January. LYMAN C. HOWE, Fredonia, N. Y.

Woman's Department.

OF INTEREST TO WOMEN.

SOCIAL AMENITIES.

In a recent informal talk to girls, Mrs. Alice Freeman Palmer, ex-president of Wellesley College, said that in her own college days, in common with other girls she shared the opinion that a college woman was a creature distinct and separate from the rest of the world, and that her chief end was the establishment of her intellectualty. Entertaining such a view, she lost much happiness and variety out of her early life. While there may have been a necessity for such a position in those first days of the experiment of higher education of women, there certainly is none now. A college woman must have, besides her knowledge of Greek and Latin and her very justifiable ambition to lead in scholarship, many points of view and broad sympathy; in short, she must be in touch with life. Cultivation is not to be confined to the mind. The personality is to be trained, strengthened and ennobled. The college education is merely a means to an end, and the end is sometimes better attained by those outside of college. With their knowledge of the classics girls must carry into the world quiet minds, calm manners, gentle voices, quick sympathy, and ready interest in all mankind. Every woman should be ambitious for large influence—not necessarily that of a president of a college or the wife of a president of the United States, but a desire to be felt wherever she is placed. The old-time lady; graceful, tactful, gentle and unselfish, must be the resultant of the modern collegiate education.

THE ROMANCE OF A YOUNG WOMAN OF ROME. Prof. Rodolphe Lanciani describes in *The North American Review* for January an interesting "find" in an old Roman tomb—the coffin of a young woman, whose history he is able to give in a most interesting way. He says: "Who was this woman, whose sudden and unexpected appearance has created such a sensation among us? When did she live? At what age did she die? What was her condition in life? Did she have a happy existence, loving and loved? Was she handsome? Why was she buried with her doll? The careful examination of the tomb, described above, enables us to answer satisfactorily all these questions—with certainty in some cases, with probability in others. Creperia Tryphaena must have lived at the beginning of the third century after Christ, under the empire of Septimius Severus the Caracalla, as shown by the form of the letters and by the style of the bas-relief engraved on the sarcophagus. She was not a noble woman by birth; her Greek surname, Tryphaena, proves that she belonged to a family of freedmen—that is to say, of former servants of the noble family of the Creperii. She was well proportioned, tall and erect. Professor Alessandro Ceccarelli, the distinguished surgeon, who at our request has kindly examined and rearranged the skeleton, states her age as seventeen or eighteen. We know nothing about her features, but we can at least state that she had a strong and fine set of teeth. There is no doubt that she was betrothed to the young man Philotus, whose name is engraved on the stone of the second ring, and that the two happy and loving youths had exchanged the oath of faith and mutual devotion for life, as represented by the symbol of the two hands clasped together. The story of her sad death, and of the sudden grief which overtook her family on the very eve of a joyful wedding, is told plainly by the presence in her coffin of the doll and of the myrtle wreath."

TO SORROW AND SHAME.

The Philadelphia *Times* addresses some pretty plain talk to American heiresses who contract marriages with foreign princes and nobles with the sole view of securing a position in foreign society. The fact that it is money against a title deprives such unions of the sentiment which makes the true marriage honorable. The woman accepts a certain suitor because he has a title, and the

man takes the woman because she has money. In most cases it is bargain and sale of the most degrading character. Of these proceedings the *Times* says: "They prostitute woman to the level of the pork or apple market, and stamp upon her the indelible mark of the vulgarian. The prostitution of American womanhood to the glitter of foreign titles has become so dishonoring to true womanhood that the home of every American girl should have the plainest warning against the madness of this shameless traffic. No consideration of delicacy should conceal the painful truth from American womanhood, and American girls should be taught from the mother's lap, from honest society, from the press, from the pulpit, indeed from every surrounding, that neither at home nor abroad is there any true nobility but that of merit, and that the accepted vocation of the American vulgarian leads only to sorrow and shame."

Some eastern ladies have presented the Ranney-Paddock hospital at Tacoma with a new ambulance that cost five hundred dollars.

The twenty-second annual convention of the National American Woman Suffrage Association, will be held at Washington, D. C., in the Church of Our Father, corner of 11th and L streets, February 18th, 19th, 20th and 21st, 1890.

Miss Annie Bigelow, a daughter of John Bigelow, has written some bright stories for *Harper's Magazine*. Miss Bessie Marbury has written some sparkling society comediettes. Mrs. Charles Adams Coombs found a ready market for her novels, "A Game of Chance," and "As Common Mortals." She has an apartment at the Murray Hill Hotel and revels in the discussions which come up before the Nineteenth Century Club, of which she is a member.

Miss Ella Green, one of the most successful drummers in the United States; she has been upon the road for eight years, traveling for a St. Louis paint house, and her familiar figure is known to every traveling man of the West. The house employs eighteen drummers, but Miss Green receives the highest salary paid to any of its agents. In fact, it is claimed that she receives the highest salary paid any drummer in a similar line of business of Philadelphia. She owns a hotel in Topeka, and has become financially independent through her remarkable ability in making sales.

Topolobampo Socialists.

The Socialistic colony at Topolobampo, Mexico, seems to be in a bad way. One C. C. Remley, who went from Kansas a year ago to join the society and get relief from the tyranny of capital, has made his way back and reports that the colony is composed of "old men and women who have become so embittered in their disappointment that they are hard to live with." They would leave if they could get away, but "having put their money in the general fund they can get nothing back," and "are paid for work in time checks which cannot be cashed because the directors claim there are no funds." Remley says "the regular diet of the colonists consists of black-eyed beans and corn bread three times a day, most of them are too poor to buy any meat." Most Socialistic societies have done better than this at least in their earlier stages. Several of them have been in existence in the United States for generations, and have been able to provide their members with food, shelter, clothing, and other necessities of existence, but it may be questioned whether a single one has held together and accomplished even this much without the support of a powerful religious sentiment. Their greatest difficulty is in holding their young men and women against the attractions of the outside world. Young people, although reared in communal societies, are eager to escape the dull, joyless life and get into a field where there is room for individual activity and ambition. There is nothing to prevent any number of Socialists banding together and practicing their theory, but such societies have little chance to survive unless based on religious sentiments. —Chicago Tribune.

Trapping Devils.

If a locality is wealthy, or has a few wealthy men in it, the priest generally makes out a strong case. He may require to call in other priests in consultation. All this time the people dwell in morbid fear, pending deliverance. At length the priests announce their ultimatum. It will require a fee of one hundred dollars (about one hundred and thirty-three dollars, American money) for the safety. The money is raised by public subscription and paid over to the priest in charge. Then the capture of the devils is the next step.

A bottle or jar is secured for each devil, and the priests secure a bait in the shape of imitation gold and silver tinted paper (called Joss paper). This paper is imitation money, and when it is reduced to spirit by being burned, the devils do not know it from genuine money—here again showing their low mentality—and they enter the bottle in which the Joss paper has been burned. When they are thus entrapped, the bottle is sealed and carried away by the priest. Then the people feel grateful to their deliverer, and the priest has again impressed his importance to the welfare of the community and at the same time replenished his pocket. The "Tsung li Yamen," or office of the head priest of this sect, is a curiosity. It has large halls and rooms filled with dust-covered and sealed jars, in every one of which is confined a devil, captured in the above unique plan. And were each and every jar filled with silver, I question if it would equal the sums paid for the capture of these imprisoned devils. —From "The Taoist Religion," by Warren G. Benson, in the Popular Science Monthly for January.

BOOK REVIEWS.

All books noticed under this head are for sale, or can be ordered through the office of the RELIGIO-PHILOSOPHICAL JOURNAL.

A KNIGHT OF FAITH, by Lydia Hoyt Farmer; New York: J. S. Ogilvie, publisher. Price \$1.00.

This book is announced as a refutation to Robert Ellender. It is a rather comical story of a very religious young woman, the daughter of a Baptist minister, who goes to live with rich and fashionable relations in New York, after the death of her father. The heroine, Dorothy Roland, takes very glibly of the vicious atonement, endless misery, original sin, predestination and kindred dogmas. The most of her friends are members of churches, and so are not worried over these doctrines; but one poor mother, nurse in the family of Dorothy's uncle, had buried her baby and husband, and when the cheerful Dominie had consigned them to everlasting flames, she had renounced her belief in such ideas, but upon hearing Dorothy's explanation her views were immediately changed and she went back to her old ideas, although she found a

hope for her own family. The only really bad skeptic was the young physician, Dr. Elmor, but in time he was converted and married Dorothy. Once the devil tempted him with the question if he was changing his beliefs on account of his love for Dorothy? One singular thing in the book is, that after Dr. Elmor's death in a railway accident in France, Dorothy took passage for New York with her faithful colored nurse, Hopsy. During a terrible storm, the vessel was wrecked, and after all had been taken off, there only remained Dorothy and the captain. He lashed her to a spar, and was then washed off himself and drowned. Though her body was fast becoming benumbed with wet and cold, a smile lighted her features. The storm was ceasing; the wreck still floated; the dawn was just breaking. Dorothy glanced at the light streaking the East, a vision opened before her. "Eric my husband! Lord remember me!" she murmured. "To-day thou shalt be with me in paradise," seemed wafted from the skies. A smile of rapture illumined her face and her spirit had joined her beloved. Was this a spirit communion? Alas how did they know her last words and feelings.

BENEATH TWO FLAGS. By Maud B. Booth. New York: Funk & Wagnalls. 12mo, cloth, 238 pp. Price, \$1.00.

This is partly an explanation, and partly a vindication of the "Salvation Army." The author is the wife of Marshall Booth, who is the son of General William Booth, founder and leader of the whole movement. As the Marshall and his wife are in charge of the American work, and as she has been identified with the Army for eight years, she is presumably qualified to write intelligently on the subject. Whoever will take pains to read the book will find the presumption well founded. It bristles with interest, and is well calculated to dissipate popular error in regard to a religious movement which has undeniably reached and reached many thousands of people on whom the churches seemed to have no hold. The book contains twenty-three chapters and eight illustrations. The American flag and the Salvation Army flag are beautifully blended on the red cover, giving it a decidedly military appearance. One thing is plain—this Army *definitely exists*. It has already grown into a large force, and doubtless has an important future. The fact that it gets out of the rules and adopts novel methods, is no valid objection to the movement. The opinion aroused by its campaigns may be an argument in its favor; for every real reform has to cut its way through ignorance, prejudice, and sometimes cruel persecution. The author claims that the movement is so obviously of God that every traveling man of the religious world is not enough. She says: "It is not time that the Salvation Army should receive from all Christians—ay, from all lovers of humanity—more than *sufferance*—more than mere absence of persecution." If the book results in breaking down the walls of prejudice and indifference with which so many have fortified themselves against the Salvation Army in their own cities, its aim will have been attained."

FOOT-PRINTS OF CHRIST. By Rev. William M. Campbell. New York: Funk & Wagnalls. 12mo, 375 pp., cloth. Price, \$1.50.

The author of this book knows how to write good English. His style is a happy combination of vigor and simplicity. For subject matter he has chosen an inexhaustible theme. Beginning with the boyhood of Jesus, his characteristics, labors, lessons, methods, and the "making" scenes that made up his busy life, he depicts as if he were a fresh interpreter. The book contains sixty chapters, treating as many distinct topics. The book is presentable in appearance, admirable in spirit and style, excellent in moral tone and teaching.

New Books Received.

Nurse Bevel's Mistake. By Florence Warden; Sylvia Arden. By Oswald Crawford. New York: Frank F. Lovell & Co. Price, each, 30 cents.

The Pilgrim and the Shrine. By Edward Maille. New York: John W. Lowell Company. Price, 30 cents.

Magazines for January Received Late.

The English Illustrated Magazine. (New York.) Alfred Austin asks the question, Is Life Worth Living? in a poetic strain: The Straits Settlement describes the Malay peninsula in an instructive manner. Competition and Co-operation among Women; Hoorn and Enkhuizen, and New Year's day in a Persian Village are good readings. Walter Besant contributes The Doll's House—and after.

Wide Awake. (Boston.) A beautiful poem of a beautiful legend opens this number. The true Revolution is an interesting tale of Peter's Bullet is a pretty story. The Deck-Hand by Mrs. Fremont is in her usual pleasant style. The serials are varied and the illustrations, short poems and stories make a most enjoyable table of contents.

The Unitarian Review. (Boston.) A varied table of contents for January is furnished for the readers of this stable monthly as the following show: Critical Points in Continuity of Natural Phenomena; A History of Religion; The Term Agnosticism; and Social Science.

Young Woman's Magazine. (Baltimore, Md.) The contributors of this monthly are popular and they deal with most interesting subjects appropriate to the young. The department Called Home is instructive and entertaining.

Also: The Unitarian, Ann Arbor, Mich. The Freethinkers' Magazine, Buffalo, N. Y. Phenological Journal, New York. Christian Metaphysician, Chicago.

"540 40" or fight? See "War" Robertson's advertisement in this paper.

Vick's Floral Guide for 1890 is at hand and contains instructions on sowing and transplanting, descriptions of flowers, vegetables, shrubs, small fruit, etc., with the market prices of seeds, bulbs, plants and every article required for the garden or conservatory. Send ten cents to James Vick, Rochester, N. Y., for a copy.

Sunshine and Moonlight, with also a flash of Comets, Meteors, and Shooting Stars, and a twinkle of Starlight is an interesting account of how the boys and girls had a holiday "outing" at home, by a Man of the Great Rock Island Route. The Chicago, Rock Island and Pacific Railway respectfully dedicate this to the boys and girls of America.

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it. How can it be cured? By taking Hood's Sarsaparilla, which, by the cures it has accomplished, has proven itself to be the most potent and peculiar medicine for this disease. For all affections of the blood Hood's Sarsaparilla is unequalled, and some of the cures it has effected are really wonderful. If you suffer from scrofula in any of its various forms be sure to give Hood's Sarsaparilla a trial.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. H. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

Dr. T. B. Myers of David City, Neb., writes: "DR. SETH ARNOLD'S 'COUGH KILLER' 'COUGH KILLER' is the best remedy for Whooping Cough and Measles I ever saw." Druggists, 25c, 50c and \$1 per bottle.



SHE COULDN'T WAIT.

Lady—"I want to sit for a picture."
Artist—"I shall be very glad to paint you if you will wait a week, until I finish the one I am at work on now."
Lady—"Oh, my! I couldn't wait that long. Why, I promised to be home at dinner at five o'clock!"

That is the trouble with some people; they have no time to wait for results. Some women will take a dose or so of Dr. Pierce's Favorite Prescription and expect to feel well immediately. True, some do find marvelously speedy effects from its use, but chronic, or lingering, diseases, which have had possession of the system for years, cannot generally be cured in a day. Such maladies are generally slow in their inception, slow in their progress, and must be cured, if at all, by slow degrees and regular stages. Perseverance in the use of the "Favorite Prescription" for a reasonable length of time will cure all those chronic weaknesses, irregularities, and distressing derangements with which so many females are afflicted. But the use of this world-famed medicine must be persisted in for a considerable time

In long standing, complicated and obstinate cases. Do not expect speedy relief and cure, but have a mind of your own, and when you have decided to seek a cure of your malady through the medium of this wonderful medicine, show a little will-power and tenacity of purpose, and you will, in due time, rejoice in the complete restoration of your health and strength.

The "Favorite Prescription" is the only medicine for woman's peculiar ills guaranteed to give satisfaction in every case, or money refunded.

A large Treatise (160 pages, illustrated), on Woman: Her Diseases and their Cure, sent in plain, sealed envelope, on receipt of ten cents, in stamps. Address, WORLD'S DISPENSARY MEDICAL ASSOCIATION, No. 663 Main St., Buffalo, N. Y.

Dr. Pierce's Pellets regulate and cleanse the liver, stomach and bowels. One a dose. Sold by druggists.

Free for Four Weeks!

Twentieth Century,

+ A Weekly Magazine. +

HUGH O. PENTECOST, Editor. T. L. MCREADY, Associate Editor.
Each number contains Mr. Pentecost's Lecture of the preceding Sunday, delivered in Newark, Brooklyn and New York.

MOTTO: "HEAR THE OTHER SIDE"

This Magazine advocates Personal Sovereignty in place of State Sovereignty, Voluntary Cooperation instead of Compulsory Cooperation, the liberation of the human mind from Superstition, and the application of the principles of Ethics toward Social Regeneration.

It is meant to be a broad-minded, unsectarian meeting place for the representatives of all schools of Religious and Economic thought. Orthodox and Liberal Christians, Spiritualists, Hebrews, Agnostics, and Secularists of every shade of opinion; Protegionists, Freethinkers, Single-taxers, Nationalists, Socialists and Anarchists, advocates of peaceful measures of social regeneration and revolutionists, will all be welcomed to its columns with equal cordiality, fairness and respect. As an indication of the broad scope of the magazine here are the names of

SOME CONTRIBUTORS:

EDWARD BELLAMY, author of "Looking Backward."
REV. JOHN W. CHADWICK, author of "The Faith of Reason," "The Bible of To-day," etc.
REV. W. S. CROWE, editor of the "Universalist Record."
CLINTON FURBER, editor of "The Leader," (Chicago).
REV. HENRY FRANK, Independent Church, Jamestown, N. Y.
HARRY G. GOTTRELL, of the Temple Square, 11th Avenue, New York City.
HELEN H. GARDNER, author of "Men, Women and Gods."
LAURENCE GRÖNLUND, author of "Coöperative Commonwealth."
J. K. INGALLS, author of "Social Wealth."
REV. JOHN C. KIMBALL, Radical Unitarian.
HARRY L. KOOPMAN, Librarian University of Vermont.
DR. DANIEL DELON, late Professor of International Law, Columbia College.
DYER D. LUM, author of "Concise History of the Chicago Anarchists," etc.
MABEL LOUISE, Philosophical Anarchist.
REV. R. HAZEN NORTON, Episcopalian; author of "Right and Wrong Uses of the Bible."
EDMUND MONTGOMERY, author of many scientific treatises in German and in English.
HON. FRANK T. REID, Single-Taxer.
PROF. WILLIAM G. SUMNER, author of "What the Social Classes Owe to Each Other," and Professor of Political Economy in Yale College.
WM. M. SALTER, Lecturer of the Society for Ethical Culture of Chicago; author of "Ethical Religion."
W. L. SHELDON, Lecturer of the Society for Ethical Culture of St. Louis.
SERGIUS G. SHEVITCH, editor of "The New York Volks Zeitung."
GEO. M. T. THOMAS, author of "Life of Thomas Jefferson."
BENJ. E. TUCKER, editor of "Liberty," (Boston).
T. B. WAKEMAN, Positivist and Socialist; author of "Classification of the Sciences," etc.
REV. J. M. WHITTON, Ph. D., Congregationalist; author of a number of works.
JAMES H. WEST, author of "Uplifts of the Heart and Will," etc., and editor of the "New Ideal," (Boston).
OTTO WESTSTEIN, Atheist and Materialist.
A. VAN DEUSEN, J. W. SULLIVAN, VICTOR YARBOS.

An economic symposium by thinkers of national and international reputation, will soon begin in our columns; to be followed by a symposium on the ferment in religion, by the leaders in that line of thought.

PUBLISHED WEEKLY, 24 PAGES.

SUBSCRIPTIONS:—ONE YEAR, \$2; SIX MONTHS, \$1; THREE MONTHS, 60 CENTS.

Free for Four Weeks to all Applicants.

Read Helen Gardner's New Story, published complete in the issue of January 2.
This free trial offer will remain open during January and February. Send a postal card with your address to:

Twentieth Century,
4 WARREN STREET, NEW YORK CITY.

A REVIEW

OF THE
Seybert Commissioners' Report
OR
WHAT I SAW AT CASSADAGA LAKE
BY
A. B. RICHMOND, Esq.,

12mo, cloth, pp. 244. Price, \$1.25, postage free.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THE PIONEERS

OF THE
SPIRITUAL REFORMATION.
LIFE AND WORKS OF DR. JUSTINUS KERNER
AND WILLIAM HOWITT.

The two Pioneers of new Science, whose lives and labors in the direction of Psychology form the subject-matter of this volume, will be found to bear a strong similarity to each other in other directions than the one which now links their names, lives and labors.
Cloth bound, pp. 325. Price \$2.50, postage 15 cents extra.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Religio-Philosophical Journal.

PUBLISHED WEEKLY AT 92 LA SALLE ST., CHICAGO.

BY JOHN C. BUNDY.

Entered at the postoffice in Chicago, Ill., as second-class matter.

TERMS OF SUBSCRIPTION IN ADVANCE.One Copy, 1 year, \$2.50.
6 months, \$1.25.

SINGLE COPIES, 5 CENTS. SPECIMEN COPY FREE.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

DO NOT IN ANY CASE SEND CHECKS ON LOCAL BANKS.

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line. Reading Notice, 40 cents per line.

Lord & Thomas, Advertising Agents, 200 North Dearborn Street, Chicago. All communications relative to advertising should be addressed to them.

Entered at the postoffice in Chicago, Ill., as second-class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.

CHICAGO, ILL., Saturday, January 25, 1890.

Persons receiving copies of the RELIGIO-PHILOSOPHICAL JOURNAL, who have not subscribed, may know that their address has been supplied by a friend and that the paper is either paid for by some one or is sent with the hope of closer acquaintance. Those receiving copies in this way will incur no financial responsibility and the paper will cease going after the time paid for in the one case or after four weeks in the other.

Mr. Dean on Organization.

A few weeks ago the *Banner of Light* published the best argument we have seen in opposition to organization. It was a lecture by Hon. Sidney Dean. Like everything from Mr. Dean it is, to say the least, frank, manly and of no uncertain sound. He gives about all that can be said on his side of the question, and if we succeed in answering his main argument we think we have answered all that has appeared on that side of the question. Mr. Dean takes the ground that the present age is one of dissolution—of iconoclasm, and that the forces are not apparent for constructive work. That the world has not arrived at the point where it can begin to winnow the chaff from the wheat—where it can husband the wheat and burn the tares. In this he is partly right. This is an age of disintegration; of the unbinding of fetters of the mind; the age of individualism. But it is also an age of re-construction, of advance, of association. The great business forces; the great enterprises for material welfare; the unification of capital in corporations; the general trend of self-interest in all departments of life to serve itself by serving others is the sign of the oncoming tidal wave of spirituality which is to give life, a higher motive for the enfranchisement of the race, and to bring about that fraternity sighed for through ages.

For a generation preceding the coming of Jesus, Rome was busy redigging to unity in one empire the scattered tribes of the world. Under Roman law were unified the broken fragments of humanity in the then known world. The arms of a Caesar bore down all opposition. So pregnant was his mission in the thought of a Fronde that he declared him to be the real John the Baptist preparing the way for him who was declared to be the "prince of peace." So, to-day, the talented business men who control great enterprises are on the same lines—preparing the way for the spiritual advent of those divine forces which are to bring brotherhood, peace, joy and that equality which most people desire, but few truly appreciate. Spiritualism as a dissolving force has had its day. It has done a great, good work; a necessary work; a work without which no permanent unification could be had. If it does not advance to its next stage—the stage of spirituality, of soul-culture—its demonstrated facts will become no better than fictions. The materialism of the age will triumph and the hope of immortality will cease to shelter the faith of the desponding. So long as man dwells in the outer court with no desire to enter in and enjoy the light of true spiritual illumination which is the goal of all this forty years' experience, the work will not have been accomplished which the good spirits had a right to expect when they opened the gates of the Beyond. Spiritism has dissolved the old; Spiritualism or spirituality must unify the new. Everywhere hearts are waiting and hungering for this unity. The columns

of the JOURNAL attest the truth of this statement. Were we permitted to unveil the confidences which private letters supply, we should startle the doubters and demonstrate that there are enough true and loyal souls now who accept the JOURNAL's initial work to commence unification by organizing under the simple creed which it proposes as the bond of fellowship. Where is the objection to forming an organization to make this creed practical and effective? "Like seeks like." None will join who are not in harmony with this basis. There need be no fear on that score. Believing that unity is desirable on the basis proposed; believing that the time has come, for all who think as a majority of the JOURNAL's constituency thinks to meet and organize, we shall continue the discussion in the hope of drawing out a full expression of views. We hope to find Mr. Dean with us ultimately in this advance move for the good, as we believe, of the race—on earth and beyond the veil.

The Religious Census of 1890.

The Superintendent of Census, Hon. Robert P. Porter, has sent the JOURNAL a circular letter in which he expresses the "desire and purpose to obtain the fullest and most accurate results possible in this department." He says further:

I need not enlarge upon the value of such results to any who are in any wise interested in Church work and progress, and wish to know the numerical strength of the various religious denominations of the United States. The inquiry will be broad enough in scope to embrace every religious body, of whatever name or creed, however few or many its churches and members, and it will be conducted with the utmost fairness and impartiality. The information sought will be arranged under five heads: (1) Organizations or societies; (2) Church edifices; (3) Seating capacity; (4) Value of church property; (5) Communicants. This is as much, in my judgment, as it will be wise to undertake in this direction for the Eleventh Census. In order to prosecute this plan successfully and to make the results so thorough and accurate that they cannot be impeached, the government will have to count largely on the prompt and generous co-operation of those in each denomination who are in a position to furnish the information desired. This information cannot be gathered by the enumerators. They are already fully burdened; and the appropriations available for the Census will not admit of the appointment of special enumerators for this work. It is necessary, therefore, to make Church Statistics a special inquiry, and they must be gathered chiefly by schedules placed in the hands of some competent person in each of the minor ecclesiastical subdivisions of the various churches. The conduct of this special inquiry has been committed to a gentleman whose qualifications for the work will, I am sure, be instantly recognized. H. K. Carroll, L.L.D., editor of the *Independent*, of New York, has been selected to be the person to whom his inquiries will be addressed to give a prompt and faithful response. I ask for him, and I am sure you will heartily second my request for his generous assistance as he may require from officers of the denomination you represent.

All this, on the face of things, seems very fair; and we doubt not Superintendent Porter supposes he has covered, in this program, all that is necessary to do credit to himself and his office; and to satisfy the religious mind of the most exacting. The misfortune in all this matter is that in this world we cannot always trust human nature—especially religious human nature—to obtain the information desired. Competition exists in and among the churches no less than in and among the unwashed multitudes of sinners who belong to the "world." If not to the other members of the historic trinity, we have had occasion, in previous decades, when the census was taken, to note the manipulation of the returns and have found that many fierce worldlings have sought shelter under the outstretched arms of the church once in ten years at least. Even Spiritualists on such occasions have contributed to swell the army of the elect. We fear that notwithstanding Superintendent Porter's precautions there will be a repetition of this same old farce; for force it will be if the mode, as indicated in the circular printed above, is carried out.

As Superintendent Porter has requested the JOURNAL to co-operate with him in obtaining "the fullest and most accurate results possible in this special department" we make the following suggestions:

Possibly Superintendent Porter's plan is the best he can devise for the churches; but his plan does not go far enough to accomplish other needed results. The world wants to know more about the religious or spiritual belief of the American people than it does about particular sects and denominations. As there have been during the last ten years great changes in the tone of the sermons from different pulpits, is there not some way of getting at the real sentiment of the people upon essential matters going to make up a belief outside of the question of church membership? We think there is. At least the experiment might be tried. We suggest, in order to obtain the above results, that Superintendent Porter instruct his census takers to ask the following questions:

1. Irrespective of your affiliations with any particular sect are you a believer in the existence of a Supreme Being?
2. Do you believe in the existence and immortality of the soul of man?
3. Do you believe in the possibility of the manifestation of spirits to mortals?

Questions 2 and 3 might be worded with more scientific and technical accuracy but for popular use they are likely to be better understood as formulated. These questions would cover the ground vital to all Spiritualists. Answers to these questions if candidly made would be of interest to the whole world. Superintendent Porter by placing this list of questions would do what his predecessors have always failed to do. Such an act would be a credit to his administration and secure justice to, at least, several millions of his fellow citizens now placed at a disadvantage by having no organization and none of the machinery of organic life whereby to manufacture the products asked for in Mr. Porter's circular. Spiritualism is represented by large numbers in every protestant sect in America, but it has no way of enumerating its own followers, and only here and there a building. Mr. Ayer's splendid temple on Boston's "Back Bay" is

the only fine structure in the world especially dedicated to the use of Spiritualists.

However desirous of being fair and accurate Dr. Carroll may be, and we presume he wishes to be just to all parties, he is handicapped from the start in any effort he may make to get statistics of Spiritualists. Spiritualism being unorganized, its members not enrolled, with no one authorized to represent it, with no method of enumeration practicable, it is impossible that any results of value can be secured under the plan Mr. Porter has devised if, indeed, any statistics worthy of being considered are obtainable under any plan of work in the present condition of the Spiritualist Movement. Here again is a strong argument for organization. It needs no elaboration at our hands.

Warren Chase on Organization.

On the sixth page the veteran lecturer and writer, Warren Chase, has a word on Organization. He is a type of a class having strong natures, intensified individualism, great love of liberty as they understand that word, impatient under the conventionalities of the world, with a sincere contempt for shame, and always and ever showing their roughest side out. They are never judicially minded, never quite able to fully comprehend the attitude of mind held by those differing with them; yet willing that everybody should follow his own bent of thought so long as they themselves are left unrestricted. With brusque exteriors and mental magazines stored full of bombs, shrapnel, dynamite and controversial thunder, these people have their mission in life; and beneath their intellectual and psychical armaments often conceal warm and loving hearts, re-enforced by the devotion and fortitude of martyrs. Heredity and environment have united to make them agitators, thought-provokers, targets for the world to practice on in its never-ending effort to become expert in hitting truth or error, as the case may be. A median line drawn between this class and the ultra-conservative, tradition-loving, precedent-obeying class will probably mark the truly rational road to final peace and happiness. Mr. Chase recognizes "the efficiency and power of organic effort," but thinks it impossible to unite one-half the Spiritualists on any articles of belief. It is more than probable that one-half the avowed Spiritualists could not at first be united; we doubt if it would be desirable even if they could be welded quickly into a seemingly united body. It must be a matter of comparatively slow growth to be healthy, strong and permanent. Mr. Chase alleges that "Christian Spiritualists" believe in the Jewish God. In this we are quite sure he is wholly mistaken and affirms what his intellectual bias leads him to believe, rather than what he actually knows—knows from the testimony of the only competent witnesses on this point, the so-called Christian Spiritualists themselves. With all due respect for Mr. Chase, we seriously question whether he was ever able to render himself sufficiently receptive to the thought of a Christian Spiritualist to fully grasp and comprehend the latter's beliefs—ever negative enough to catch the true reflection of the Christian Spiritualist's mind. Rev. Samuel Watson and Dr. Eugene Crowell are representative Christian Spiritualists, but both will deny Mr. Chase's allegation. We never knew or heard of a Christian Spiritualist who believed in the Jewish God, or in the God of orthodox theology. But we do not care to start a controversy on the God question, having sturdily and steadily declined the use of the JOURNAL for that purpose these many years. That the Caucasian race is not ready to fraternize socially and politically with other races is no argument against the desirability and feasibility of a "universal brotherhood," or against the advisability of promoting fraternity with a necessarily limited field at the outset. We do not understand that fraternity of necessity implies that one must put himself upon a social, moral and intellectual level with all the world, or that one is obliged to remove the restrictions which guard the circle of his private life and associations. One may help one's fellow men to grow more prosperous, wiser and happier, and in this sense promote universal fraternity, without taking all the world or any part of it into one's family life, or one's social circle for that matter.

"Millions of Spiritualists know," says Mr. Chase, "by knowledge . . . through our senses . . . that death is not the end of conscious individual existence." He suggests this as a basis of organization—suggests it after forty years' experience in Spiritualism! Now, nothing is more clearly established than that this "knowledge" affords all too narrow a basis for organization, for fellowship, for fraternity. Look at the Spiritualist movement to-day, or any day during its forty years' life, and the weakness of Mr. Chase's position is so apparent that it need not be elaborated. If one is to be critical let one inquire: What is this "knowledge," other than the product of the belief of one's senses? What can one know of the physical phenomena of Spiritualism except that of which one's senses tell? Nothing! Will Brother Chase affirm that the senses are infallible? Hardly. One need but go into any Spiritualist gathering to quickly discover that Spiritualists themselves differ widely and irreconcilably as to the character of manifestations, though observed by all alike with the same senses. Those senses tell different stories to different individuals and those individuals believe their senses and affirm that they know. A John Wetherbee kisses something at a séance of a Mrs. Ross and swears it is the chub-

by face of a materialized baby. Another visitor at the same show sees in the exhibit only the breast of a brazen-faced swindler, painted to resemble an infant's face. Whose senses tell the truth, those of John Wetherbee or those of the other man? which of the two "knows"? Of course we think Wetherbee's senses fooled him, but others will differ from us. Is this sort of "knowledge" calculated to bind souls together in a great and beneficent work for the world's uplifting in temporal and spiritual things? Scarcely. Let no one quote us as belittling the importance of the senses. We do nothing of the sort. We only desire (1) to show the fragile foundation of this sort of "knowledge" as a basis of associative effort; and (2) to emphasize the importance of giving the senses fair play when engaged in this field—that they may work unimpeded by hypnotic effects or any of the clap-trap of cabinet devices or legedmain.

Cured by an Apparition.

The domestic economy of a well known family in this city requires the labor of a man who at the present time happens to be of the colored race. He is a good natured fellow, of mild disposition and suave demeanor, a native of southern Mississippi and about thirty years of age. He attends to the furnace, sweeps the walks, and does all the heavier work connected with household service and fills a niche of necessary importance in quite an acceptable manner. But one day last week he fell victim to a serious malady—was really very sick and obliged to take his bed. A physician was called who pronounced his case one of congestion of the liver and pleurisy, necessitating careful handling as he was in a critical condition. It was in the midst of a cold snap and his duties and obligations had to be distributed in equal proportions among all the members of the family. His services were greatly needed but grim disease was master of the situation and who would be so daring as to complain. Carefully was Charley nursed all day, and at night he seemed no better. But little nourishment passed his lips and every bone and joint in his body was racked with pain. The gentleman of the house was the last to see him late in the evening, gave him what attention he could, and retired from the apartment closing the door firmly behind him.

At length the morning dawned, and with it Charley appeared smiling and well! What could have wrought so sudden a change for the better? For it was confidently expected that the sick man would be unserviceable for at least a week. Questioned by the lady of the house he said that he saw something white come into the room, and from that time his pain left him. An evening or two afterwards, on being questioned a little more closely he gave the following account of his experience: "It must have been about the hour of 12 that I was in the greatest agony. Every inch of my body was in pain and I had not been able to get a moment's rest. When Mr. — went out of the room, the last thing he did was to close the door tight, and at about the hour I mentioned, on looking up I was surprised to see the door had been pushed wide open and at the entrance was a person standing dressed in white. I could see no features, only the glowing whiteness of a form, and as I looked it came towards me with elapsed hands and on reaching my bedside it seemed to melt away and disappear, in part sinking under the cot and in part seemingly merging into the bedclothes. But from that moment all pain left me. I went to sleep and slept soundly till morning, when I arose feeling well."

"Were you frightened when you saw the form coming toward you?" inquired the listener to the recital.

"Not a particle. I have often heard people talk of such things and thought I should be scared out of a year's growth should any such experience ever happen to me; but I was not at all alarmed."

"You say you saw the door wide open and you know that it was firmly closed at night?"

"Yes."

"Did the door remain open?"

"I found it closed in the morning."

"Who do you think the white form was?"

"I think it was of a sister of mine who died many years ago; we were twins."

Charley has been living in Chicago a good many years—came here when he was a boy. He had not seen his parents for twelve or fifteen years until four years ago. He knew they lived in Mississippi, if alive, but he had lost all trace of them. By a mere accident he learned one day that his progenitors were residing near Aberdeen in the Southern part of that State and he started off to make them a visit. He reached the place but found that they were distant several miles in the country. Meeting a colored man mounted on a mule carrying a grist to mill he inquired if he knew So-and-So, giving his father's name: "Yes, sah, be you his son?"

"I am."

"Well, honey, now yo' jes' take dis yer mule an' go straight to him for he's been tarkin' a heap 'bout you lately, and I'll walk home and tote dis yer grist along on my back. He sent me wid dis co'n to git it groun' yo' see."

"I told him no, that I would hire a horse and he could keep his mule, which I did. But in the meantime, my father was having dreams about me. He was always a great dreamer, and his dreams always came true, too. It was the noon time, and after dinner he was taking an hour of rest from work. Mother sat on the porch knitting, and father lit his pipe and sat down to smoke, but it was not many minutes before he was in a sound

sleep. Presently he woke up with a start, rose to his feet and said, 'O I feel so happy in here,' rubbing his breast, and without saying why, he went to the door and gazed in the distance for a while, and then sat down to smoke again, and again fell asleep. A second time he jumped up with a start, and said, 'I've seen my son, sho', and I'm so happy,' and again he went to the door and peered into the distance. And then mother spoke up: 'Why, Jo, what am de matter wid yo'? Nibber did see sech a nigrah, 'pears like yo' allers dreamin' o' suffin'. Go long, we'll nebbes see poor Charley no mo'; he's done gone ded dese long years, I's afeard.' And so father crawled back to his seat and pipe, and a third time he was sound asleep and the third time awoke and declared he had seen his son coming. 'Two are wid him and de tallest one am Charley. Fo' de Lo'd I's sho' I seed him.' Hastening to the door, he outlined three travellers approaching. 'Don' I tell you so? Dar dey is, and my son am one ob 'em.' The stragglers approached, and sure enough the middle one mounted on the tallest horse was Charley, the long-lost son. It was the son, and mother told me the story of the dream."

The JOURNAL is responsible neither for the apparition nor the dreams, and only for a faithful chronicle of the story as told. Whoever wishes to know further particulars will have to interview Charley.

Is this Modern Orthodoxy?

On January 15th, Rev. Lyman Abbott D. D., editor of the *Christian Union*, was duly installed as pastor of Plymouth Church in Brooklyn. A council of distinguished orthodox dignitaries assembled to take part in the solemn proceedings. Before this august body Dr. Abbott stated his theological beliefs. "My theology," declared Dr. Abbott, "has changed in the past and will change in the future, but if the past be an augury of the future, it will change only to make Christ more central. It is imperfect, and always will be." When Dr. Abbott had finished, the roll was called so as to give each clergyman an opportunity to question him. Not many had questions to ask, but those who had gave Dr. Abbott difficult theological nuts to crack. Rev. Dr. Alexander McKenzie of Cambridge, asked Abbott for his belief as to the trinity, thereby involving a definition and explanation of what was meant by the word. Dr. Abbott said: "I think there is but one God, not three gods, and I don't use the word trinity. I believe in one divine spirit, who fills the universe with his omnipresence, and is revealed to us by his manifestation in the flesh and the dwelling of his spirit in us. But on the relation between the trinity, son and spirit, the question is so great and I am so small that I don't pretend to answer it." This answer was loudly applauded by the audience and Dr. Abbott was duly installed. Reverend H. S. Bliss was installed as his assistant notwithstanding his beliefs. In reply to a question by Dr. Armitage, Mr. Bliss admitted that he believed in purgatory; that is, that in the case of souls not yet fit for heaven, but still not entirely unworthy, a cleansing process went on beyond the grave. When cross-examined by Dr. Meredith he made the statement that a man could be a Christian and not take Christ as his model. By this he meant that a man whose life was Christlike, but who did not know of Christ, could be saved.

Psychical Research.

Part XV. Proceedings of the (English) Society for Psychical Research is just to hand. It is a volume of 227 large pages and intensely interesting to the student from first to last. In President Sidgwick's address one may discern an honest desire to deal with psychical matters in a wholly unprejudiced way. He evidently realizes that his society is in a bewildering field; and with his co-laborers he is quite likely to move more slowly and cautiously than seems necessary to a Spiritualist who has previously traveled the road over which these researchers are carefully picking their way; but one would be hypocritical were one to find fault with this caution or to contrast it with the celerity with which these momentous and complex questions have been settled by some excellent people. The Psychical Society is not only going over the ground, but is doing permanent work as it travels—work which will, it is to be hoped, make it easier for all who follow. Among the valuable papers in Part XV, in addition to that of Prof. Crookes now in course of publication in these columns, may be mentioned that of F. W. H. Myers on "Recognised Apparitions Occurring more than a year after Death," "Experiments in Hypnotic Lucidity or Clairvoyance," by Prof. Richet, "Duplex Personality," by T. Barkworth, "Experiments in thought Transference" by Prof. and Mrs. Sidgwick and Mr. Smith. "Dr. Jules Janet on Hysteria and Double Personality," by Mr. Myers. The volume is worthy of careful study. We note that the price in England is 75 cents. This would make it at least \$1.00 in this country—thanks to the tariff. We are not authorized to so announce, but we presume copies may be obtained from Mr. Richard Hodgson, Secretary of American Branch, 5 Boylston Place, Boston, Mass.

On the 14th, the American Society disbanded according to previous arrangement, and Mr. Hodgson will continue his invaluable work in this country under the auspices of the British Society and as the Secretary of the American Branch. This Branch will be in charge of vice-presidents Prof. S. P. Langley of the Smithsonian Institute, Dr. H. P. Bowditch and Prof. Wm. James of Boston. We know Prof. James is admirably adapted

and retail, at the office of the PUBLISHERS
LITTING HOUSE, Chicago.

AND INFORMATION ON VARIOUS SUBJECTS

REGINALD OWEN.

OUR SPIRITUALIST CONTEMPORARIES.

More Light is a small Spiritualist paper that reaches us from Greytown, Wairarapa, New Zealand. The editor gives the following testimony: "I knew a man named George Hopkirk, who about the year 1825, carried the post-letters to and from Earls-

From Montreal.

Last Sunday afternoon saw one of the la

C. TURNBULL,
Cor. Sec. Religio-Philosophical Society.

Organized Union.

The many able and earnest responses to y

Is She Magnetic?

I have just read an article in your paper

Mrs. Jane M. Prentiss, Pioneer and Spiritualist, late of Sturgis, Mich.

In Memoriam.

Unity a Good Thing.

I wish to offer a few words on the question of

How Elvie Saved the Baby.

Conspicuous among the twenty-five lovely presents which I received from appreciative and loving

Santord M. Green's Book on Crime.

The Walls Opened

Allow me to state an interesting experience of

Justly Indignant

Mary E. Duffies writes: **THE JOURNAL** is the only, Spiritualistic paper I ever saw that I cared for, and the only one I am not ashamed to lend my intelligent orthodox friends. The atheistical character of some of the so-called spiritual papers has forever excluded them from Christian homes. Whether Spiritualism is true or not, there is no comfort or help in atheism; it is never elevating, but degrading. The young idea of unity will sometime be realized is something to be hoped for. My best wishes for your success.

Notes and Extracts on Miscellaneous Subjects.

The number of churches burned last year in the United States was 182.

The British and Foreign Bible Society prints the Bible in 300 different tongues.

The newspapers of Italy are raising subscriptions to erect a monument to Columbus on American soil.

At present prices it is estimated that the ivory

A house of rest for women missionaries has been opened by the wife of Bishop Newman at Round Lake, N. Y.

An exchange chronicles the fact that Mrs. Sophia

The most extensive park is Deer Park, in the environs of Copenhagen, Denmark. The enclosure

The introduction of electric lighting in mines, it is

A petrified moccasin was unearthed at Pendleton, Oregon, Monday, by some laborers who were dig-

Miss Caroline Hilliges, who died at Charleston, S

changed the capital of Italy that it is scarcely to be

looking up.

Audacity, thick-skinnedness, cheek, never helped a man yet in public. Modesty of bearing, courtesy

then went back to bed again. Farmers of the vicinity are looking for more farm hands affected in

expression of extreme daintiness and care.

The highest monolith is the obelisk at Karnak, Egypt. Karnak is on the east side of the Nile, near

Hungary. In the Bishop of Grau's Palace the body

On a young woman was laid out in state in a nun's garments. The Primate was informed that the young woman was not entitled to the sacred garments, and the Bishop was taken to task. The young woman was the Bishop's housekeeper, a

THE JANT LANTERN

BRIEFS AND SLIDES
FOR HOME AMUSEMENT
EXTRA SLIDES IN GREAT VARIETY.



THIS LANTERN WITH 1 DOZ. COLORED SLIDES
AND CHOICE OF ANY ONE SET IN THIS LIST FOR

— \$2.50 —

Bible views,	60 pictures	10c
Scenery,	" "	75c
Noted Places,	" "	50c
Comic,	" "	50c
Miscellaneous,	" "	50c
Blackville Fun,	" "	50c

is well suited for a parlor entertainment. The pictures are of a class never before offered in anything but high priced outfits. Send us \$2.50 and we will forward the outfit as stated.

PRAIRIE CITY NOVELTY CO.,
46 RANDOLPH ST., CHICAGO, ILL.

DR. WILFORD HALL

For further information regarding this treatment call upon or send a two-cent stamp to:
A. T. BATES,
Room 46, 161 La Salle St., Chicago.

THE

Light of Love

Light of Egypt

OR

The Science of The Soul and

The Stars.

IN TWO PARTS.

By AN INITIATE.

Finely Illustrated with Eight Full-page Engravings

It is claimed that this book is not a mere comp

It is believed to contain information upon the most occult points of Occultism and Theosophy that cannot be obtained elsewhere.

It claims to fully reveal the most recondite mysteries upon every plane of his existence, both here and hereafter.

The secrets and Occult mysteries of Astrology are revealed and explained for the first time, it is affirmed, since the Egyptian Hieroglyphics.

An effort is made to show that the Science of the Soul

The following are among the claims made for the work by its friends:
To the spiritual investigator this book is indispensable.
To the medium it reveals knowledge beyond all ears.

To the Occultist it will supply the mystic key for which
as been so long earnestly seeking.
To the Astrologer it will become a "divine revelation
science."

OPINIONS OF PRESS AND PEOPLE.

"A noble, philosophical and instructive work."—*Mamma Hardinge Britten.*

"A work of remarkable ability and interest."—*Dr J. Buchanan.*

"A remarkably concise, clear, and forcibly interesting work..... It is more clear and intelligible than any other work on like subjects."—*Mr. J. J. Morse.*

"A careful reading of THE LIGHT OF EGYPT discovers the beginning of a new sect in Occultism, which will oppose the teaching of Western Scientists the arctic delirium of Occultism."

"It is a volume likely to attract wide attention from a mass of scholars interested in mystical science. The result forces. But it is written in such plain and simple style as to be within the easy comprehension.....of the cultivated scholarly reader."—*The Chicago Daily Tribune*.

"However recondite his book the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful reader's attention and to excite much reflection."—*Harford Daily Times*.

"This book is respectfully commended to the American philosophical society."—*St. Louis Republic*.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint this book is one of the most valuable and interesting ever published."

"This work, the result of years of research and study,"

"It is an Occult work but not a Theosophical one.....
book entirely new in its scope, and must excite wide attention."
—*The Kansas City Journal.*

"The work makes a very good counterfoil to Theosophical publications."—*The Theosophist, (India).*

A "NOBLE, PHILOSOPHICAL AND INSTRUCTIVE WORK."

Mrs. Emma Hardinge Britten in the *Two Worlds* makes editorial reference to "The Light of Egypt." Here are the words:

We deeply regret that other matters of pressing moment, of late, occupied our columns to the exclusion of the notices of books, pamphlets, and tracts, which we have published in great numbers, and which we hope yet to call attention to. This apology relates especially to the noble, prophetic, and instructive work, published by George Redwood, London, entitled "The Light of Egypt." We had hoped

We found space to give abundant quotations from the
 treatise, one which supplies not only fine sugges-
 tions of planetary cosmogony, but also furnishes a ge-
 nitive, founded on the basis of science, fact and reason, to
 countless assertions of theosophy, some of which ap-
 pear in this number's *Leader*. Ere we close this man-
 datum in this number's *Leader*, we give the follow-
 ing preliminary notice that we have been favored with a com-
 munication from the "Light of Egypt," we could call it author's attention
 to the fact that the above mentioned edition of a Theosophical

magazine, entitled *The Path*, after venting on this fine work the abuse, scorn and display of ignorance and ineloquence at his malice could dictate, ends by adding that this is "by Mrs. Emma Hardinge Britten." We trust it needed no such disclaimer on our part to assure the gifted author that "the Light of Egypt" that this rude and uncalled for peremptory demand could only have been designed by the writer to condemn to the waste of the world the editor of this journal.

It is hoped that this public disclaimer will be sufficient to clear the name of the intended injury to the esteemed author of "The Sign of the Cross," and explain to him the animus with which the comments on the fantastic theories of the day are recorded. The author is a prominent theological journalist.

"LIGHT ON THE WAY" ON "THE LIGHT OF EGYPT"
In the August issue of his bright little paper, *Light on the Way*, Dr. Geo. A. Fuller, medium and lecturer, refers to "The Light of Egypt" in the following terms:

We feel as though we must give this remarkable notice in this number of *Light on the Way*, and in the numbers a more extended notice will appear. We do not attempt a criticism of the learned author, for in so doing we would simply show our ignorance. The work is absolutely interesting and throws much needed light upon the subjects of vital importance. It is not written like many of the mystical works for the purpose of exciting curiosity and

frustrant, but instead appears to the highest in ideal actually is uplifting and exalting throughout. Instead of a few we intend to allow the book to speak for itself and to present a few selections.....In our next we will present "The Light of Egypt" still further. In the meantime we would advise all our readers to get this work at once, it would prove a source of constant delight and instruction.

Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminated and extra heavy binding. Price, \$3.00. No extra charge for postage. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

7

[illegible]

(Continued from First Page.)

No. 4. Mr. Home's fingers on edge of drum.

No. 5. Mr. Home's fingers on support not touching the drum.

No. 6. Mr. Home's fingers touching the membrane. On looking at this I remarked that this curve might have been produced by pressure of the fingers. The message was then given:

"Hands off table."

No. 7. Mr. Home's hands on the table, no one else touching it.

No. 8. Mr. Home's hand held over the parchment, fingers pointing downwards quite still.

No. 9. The same as No. 8.

No. 10. Mr. Home's fingers touching; stand not touching the drum or parchment. After taking these tracings the phonograph was removed, and we sat down quietly in the positions shown on diagram. The room was sufficiently lighted by means of two spirit lamps with soda flames placed on the top of the gaselier.

After a few minutes the wooden wand moved a little on the table, gently sliding along. It then raised itself up at one end and then fell down again. Next it lifted up sideways and then turned half over. It continued moving about in this manner for several minutes. Mr. Home said he saw a hand over the lath moving it about. No one else saw the hand.

The flowers in the bouquet were moved and rustled about several times. A message was then given, the answers being sometimes given by raps on the table and sometimes by the wand rising up and striking the table three times in rapid succession:

"A prayer."

Mr. Home took the accordion in the usual manner and we then were favored with the most beautiful piece of music I ever heard. It was very solemn and was executed perfectly; the "fingering" of the notes was finer than anything I could imagine. During this piece, which lasted for about 10 minutes, we heard a man's rich voice accompanying it in one corner of the room, and a bird whistling and chirping.

Mr. Home then held his hand over the bouquet and shook it (his hand) with a rapid quivering movement.

I asked if the pencil would be taken and a word written on the paper before our eyes. The pencil was moved and lifted up two or three times, but it fell down again. The lath moved up to the pencil and seemed trying to help it, but it was of no use.

A message was given:

"It is impossible for matter to pass through matter; but we will show you what we can do."

We waited in silence. Presently Mrs. Wm. C. said she saw a luminous appearance over the bouquet. Mr. W. C. said he saw the same, and Mr. Home said he saw a hand moving about.

A piece of ornamental grass about 15 inches long here moved out of the bouquet, and was seen to slowly disappear in front at the position (8) on the plan, as if it were passing through the table.

Immediately after it had disappeared through the table Mrs. Wm. C. saw a hand appear from beneath the table, between her and Mr. Home, holding the piece of grass. It brought it up to her shoulder, tapped it against her ear, and then took the grass down to the floor, where the hand disappeared. Only Mrs. Wm. C. and Mr. Home saw the hand; but we all saw the movements of the piece of grass, which were as I have described.

It was then told us that the grass had been passed through the division in the table. On measuring the diameter of this division I found it to be barely $\frac{1}{8}$ inch, and the piece of grass was not thick enough to enable me to force it through without injuring it. Yet it passed through the chink very quietly and smoothly and did not show the least signs of pressure.

The message was then given by notes on the accordion:

"God bless you. Good night."

A parting tune was then played on the accordion, and the séance then broke up at half past 11.

(VII.) Sunday, July 30th, 1871. Sitting at 20 Morningside road. Mr. D. D. Home, Mr. Wm. C. Mrs. Wm. C., Mrs. H., Mr. W. C., Mrs. W. C., Mrs. L., Miss A. C., Mr. H. C., Mr. T. and at 11 p. m., Lord A. were present. Séance was in the dining-room round the dining-table.

During the former part of the evening the gas was lighted; during the latter part the room was illuminated by two spirit lamps. The first experiment tried was the alteration of the weight of the board by means of the improved apparatus, by which the movements are registered on smoked glass. In order to meet Mr. G.'s objection the short end of the board was firmly supported on a foot (a) in such a manner that no amount

of pressure of the hands at (b) produced any appreciable movement of the long end. The adjustments were made and well tested by myself before Mr. Home entered the room.

I took Mr. Home's two hands and placed them myself in the proper position on the board, the tips of his fingers being (at B) just half way from the extremity to the fulcrum. Mrs. Wm. C. who was sitting next to Mr. Home, and by the side of the apparatus, watched his hands the whole time, and I also watched him whilst the plate of glass was moving. Six plates were tried and good results obtained. The experiments were not tried directly one after the other, but when all was ready Mr. Home generally told me when to set the clock going, saying that he felt an influence on the instrument or that he saw a spirit standing near. On one or two occasions loud raps were heard on the board, and the signal to set the clock going was given at my request by three raps. The board sometimes swayed sideways as well as vertically.

During the progress of one of these experiments the chair in which I had been sitting, which was standing near the apparatus, was seen to move up close to the table.

The register of the index showed a maximum pull of 2 lb.

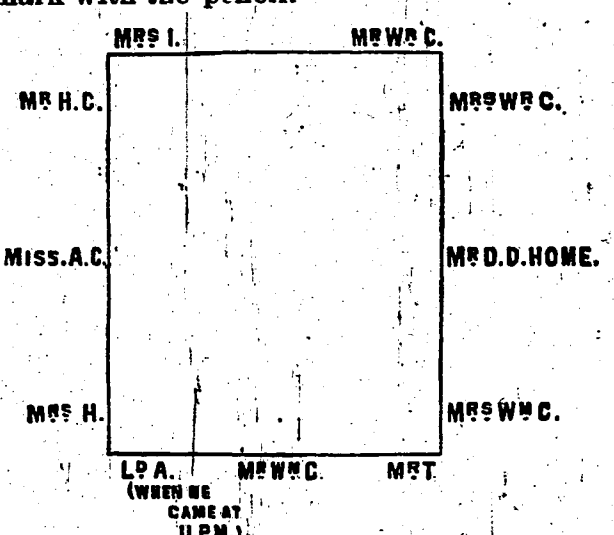
The apparatus was removed, and we took our seats round the table in the following positions: [For cut see next column.]

Raps occurred in different parts of the table when I placed my hands there. Raps were then given on the wooden lath when Mr. Home held of one end.

The accordion was held by Mr. Home in the usual position under the table. Whilst it played Mrs. I looked beneath and saw it playing. Mr. Home removed his hand altogether from it, and held both hands above the table. During this Mrs. I said she saw a luminous hand playing the accordion.

The gas was now turned out, and three spirit-lamps were lighted.

Loud raps were heard, and the planchette moved across a sheet of paper, leaving a mark with the pencil.



The lath moved some inches.

The accordion, which had been left by Mr. Home under the table, now began to play and move above without anyone touching it. It dropped on to my foot, then dragged itself away, playing all the time, and went to Mrs. I. It got on to her knees.

Mr. Home then took it in his hand, where it played, and delivered the following message by chords: "Our joy and thankfulness to have been allowed to make our presence manifest. We thank you for your patience and we thank GOD for His love."

Mr. Home got up and stood behind in full view of all, holding the accordion out at arm's length. We all saw it expanding and contracting and heard it playing a melody. Mr. Home then let go of the accordion, which went behind his back and there continued to play, his feet being visible and also his two hands, which were in front of him.

Mr. Home then walked to the open space in the room between Mrs. L.'s chair and the sideboard and stood there quite upright and quiet. He then said, "I'm rising, I'm rising"; when we all saw him rise from the ground slowly to a height of about six inches, remain there for about 10 seconds, and then slowly descend. From my position I could not see his feet, but I distinctly saw his head, projected against the opposite wall, rise up, and Mr. W. C., who was sitting near where Mr. Home was, said that his feet were in the air. There was no stool or other thing near which could have aided him. Moreover, the movement was a smooth, continuous glide upwards.

[Concluded next week.]

Psychical Experiences.

At the final meeting of the American Society for Psychical Research the secretary, Mr. Richard Hodgson, read a paper in which were embodied a number of cases of general interest, among them the following are reported by the Boston Globe:

The letter first related to Mrs. G., residing near Boston, and who was said to be one of those women who always feel that some one is coming just before they hear the bell ring.

Mrs. G. went to Europe and left at home a canary bird. While abroad she dreamed a cat had caught and eaten it, and that her husband had purchased a new one for which he paid \$5. Upon her arrival home she found her dream verified in every particular even to the price of the new bird, and identified the cat which was a strange one, of a peculiar color, and which she saw going by the back window. Her mother told her the cat had not been seen before or since the day she ate the canary.

Dr. W., a Chicago physician, a refined and strong-minded man, was riding on a horse-car, when he suddenly felt that something terrible was about to happen to his wife and son. He tried to fight the feeling off, but to no purpose and jumping from the car ran home, crying out as he entered the house, "Has anything happened to Carrie and George?" He then learned that his wife and son had just been run over and killed by a runaway stage while riding, but had been rescued from a perilous situation by the coachman.

A gentleman living in Bridgeport, Conn., took a trip to England, and one night while in a bed in his stateroom on the ocean steamer suddenly saw a vision of his wife at the door of the stateroom. She saw her husband's roommate in the upper berth and hesitated, but finally entered, kissed her husband, caressed him for a moment and disappeared. He vanished he started up and found his roommate gazing down at him from the upper berth in astonishment. The roommate asked the husband what he meant by having a lady visit him in that manner, when it transpired that both had seen the vision with the identical details.

When the husband arrived at his home the wife told him that upon the very date of his strange experience she dreamed of walking over the ocean to a steamer, where she identified him and kissed him and caressed him just as in his vision. Although she had never seen the steamer, her description of it as seen in his dream, was said by her husband to be perfect.

Dr. Z. was awakened at night by a man who wished him to attend a patient at a certain house in the town where he resided. The doctor's wife begged him not to go, saying she knew it was a plot of some kind, and no one lived in the house to which he had been called for years. He quieted her fears and went to the house, where he was admitted by the man who had called him, and conducted to a chamber up one flight where a young woman was found very sick with consumption. He saw that the case was hopeless, but asked the man if he could make some simple cough mixture and temporarily relieve her suffering, and being assured that it would be made as once the doctor wrote out a prescription to be filled in the morning, and placing it on the mantel in the sick room left the house, promising to call again in the morning.

The next day the doctor visited the house and after vainly ringing the bell for some time, and finding a gardener at work about the premises, informed him of his object and his inability to get into the house. The gardener told him the house had not been occupied for over two years, and was entirely destitute of furnishings of every description. As the doctor refused to believe him the gardener unlocked the door. Everything was found as the gardener had stated. The house was entirely empty, everything was covered with dust and the house gave every evidence of having been deserted for years. The doctor went to the mantel and found the prescription which he had placed there the night before.

An American mother and one of her daughters were upon the Riviera, where the daughter was very ill. The mother had a sudden

and deep conviction that something was wrong at home and that her husband desired her presence. So nervous did she become that in spite of the critical condition of the daughter who had accompanied her, by direction of her physician, the mother hurried home and on meeting her husband learned that her son had been dangerously ill, but was getting better.

The above described case was considered remarkable from the fact that the mother's conviction of trouble at home was so intense as to cause her to leave a sick daughter in a strange land.

Bishop Lee of Canada moved into a new house and in the dark he fell down stairs, receiving serious injuries. He had a son in one of the Western States. At the very hour the accident happened the son was asleep in bed. He suddenly saw his father fall down stairs, and uttering a cry: jumped to save his father, and found himself in his night dress upon the floor. Striking a light he looked at his watch and found it to be the very hour at which he afterward ascertained his father was injured. The young man's wife, frightened at his outcry, awoke and asked him the cause of it. With much agitation he told her, when she proceeded to make light of his vision and begged of him to keep quiet and go to bed again. But he could sleep no more that night, and was thoroughly convinced that something serious had happened to his father. Within a day or two he received a letter, giving the particulars of the affair just as he had seen them in his vision.

The father did not long after from the injuries received in his fall.

The son says that he often had a similar conviction of danger to his father during life and in every case such feelings were justified by circumstances which followed.

In this case the bond of affection between father and son is said to have been unusually strong.

A young lady on her way to her home in the country, suddenly felt convinced that her house was on fire, and when the train stopped rushed into the depot, left there a large parcel which she had been carrying and which impeded her movements. Hastening to her home she ascertained that in lighting the gas a short time before her father had accidentally set fire to a fancy hanging basket suspended over the gas bracket, and that the fire had been extinguished after having burned the curtains and wood-work about the windows.

An army officer during the civil war was charged with the removal of some ice from a vessel at City Point, Va. He stood near a tugboat, which was about to depart up the river, and was suddenly seized with an impulse to jump aboard. A friend who was with him urged him to remain, as his duty really called upon him to do, but the impulse was so strong to board the tug that he suddenly leapt his friend and jumped aboard the tug, narrowly escaping falling overboard, and being dragged aboard by some of the deck hands, who seized him as he was falling. Scarcely was he aboard the tug when a terrible explosion took place on the spot where he had been standing on the shore, blowing his friend to atoms. It was never known what caused the explosion.

The Modern Church.

To the Editor of the Religio-Philosophical Journal.

Under this caption the Rev. A. N. Alcott presented to the readers of last week's JOURNAL the finest paper on the new movement which I have yet seen. No one could write such an article without first having deep insight into the present condition of the religious thought of the world. He himself must have passed through a rich and varied experience to have attained, in such a broad and comprehensive form, the full spirit and meaning of the movement. It is a robust and clean-cut in every sentence, and gives the true meaning, as I understand it, of the JOURNAL's grand effort for something higher. It is a fitting supplement to the article, "The Religion of Humanity and Church of the Spirit." It emphasizes your thought and silences, or should silence, all further criticism.

The letter of Mr. Alcott's ought to show Spiritualists that they hold a very meager portion of God's eternal truth; that outside of their pale there are true men,—good men—men whose vision is not narrowed by some "specialty" of thought, but whose hearts and heads are cultured to take in the all of truth wherever found. This letter of Mr. Alcott's, taken in connection with the JOURNAL's utterances on the same subject, draws the line at the right point and gives the position on which the modern church is reared, the "modern Church," the "Church of the Spirit." Parkersburg, W. Va.

Morality in our Schools.

Do not the facts disclosed by our social statistics cause it to appear that, in the adjustment of our schools, we have gone too far in our general advancement and development of wealth, and that we are correspondingly losing in the direction of moral growth and culture? Let us, then, imitate the prudence of the railway engineer, and, though seeking to retain the advantages which are already ours, let us not be blind to the visible defects and besetting dangers of our present system. Let us determine the composition of the training of our public schools; let us see if its parts are well proportioned and the compound skillfully wrought, and a thorough analysis may prove, as with the Bessemer steel rail, that, by a judicious change in the nature or proportion of the ingredients, our rapid increase of wealth may suffer a trifling diminution, but the moral balance of education will be restored, and material, political, and moral progress will move forward together.—From Public Schools as affecting Crime and Vice, by Benjamin Reese, in the Popular Science Monthly for January.

The Dimensions of Heaven.

The following calculations, based on a text in Revelations, is both curious and interesting. It is copied from the Charlottesville Jeffersonian, and will be found good food for reflection: Revelations xxi, 16: "And he measured the city (the New Jerusalem) with a reed 12,000 furlongs. The length and the breadth and the height are equal." Twelve thousand furlongs—7,920,000 feet, which, being cubed, is 943,088,000,000,000,000,000,000 cubic feet, and half of which we will reserve for the throne of God and the court of heaven, half of the balance streets, and the remainder divided by 4,096, the cubic feet in the room, 16 feet square and 16 feet high, will be 30,843,750,000,000 rooms.

We will now suppose the world always did and always will contain 900,000,000 of inhabitants, and that a generation will last thirty and one-third years—2,700,000,000 persons. Then suppose there were 11,230 such worlds, equal to this in number of inhabit-

ants, and duration of years—then there would be a room 16 feet long, 16 feet wide and 16 feet high for each person, and room to spare.

Hebrew Colonization.

A wealthy and philanthropic Hebrew noble man, Baron Hirsch, commiserating the unhappy condition of his co-religionists in the empire of Russia, offered that government some years since the princely donation of \$10,000,000 for the purpose of educating and colonizing the Polish-Russian Jews on Russian soil as agriculturists and mechanics, giving them proper industrial training. The offer was refused, and the Russian journals say it was because its acceptance would have created dissatisfaction among their Christian population to have found themselves placed to so great a disadvantage, as they already suffer by contrast with the Hebrews on account of the mental superiority of the latter. Failing in his effort with Russia, Baron Hirsch turned his attention to England in order the better to realize his benevolent desires of redeeming from bondage the persecuted of his race in the Czar's dominions, and his efforts are likely to be crowned with success. His overtures to the English government have been favorably received, and having become convinced that Canada offers the best inducements for carrying out his design he proposes to begin operations there. He will start with colonizing five hundred families on arable land where there is yet agricultural territory enough for ten or twenty times the number of all Russo-Polish Hebrews. He will establish schools for general education, agriculture and industry. These agricultural colonies are to be increased from year to year, till his donation of fifty millions of francs shall be exhausted. Meanwhile a large population will be so situated that free immigration will complete the work of redeeming the whole population of two to three millions from Russian oppression, establishing it in a land of freedom where everything will favor their progress and there is no doubt that the scheme will prove successful.

The Brazil Republicans have been steadily and bravely at work ever since the overthrow of the empire, putting themselves and public affairs in condition for a constitutional assembly which will be elected on the 15th of September next. Rumors have been designedly and persistently circulated in Europe of bloodshed, and confusion, and secession in that country, but they have had no foundation in fact, the wish being father to the thought. A committee is adapting the constitution of the United States to Brazilian requirements, adhering closely to it as a model. It will not be the first republic that has honored us by the adoption of our marvelous document which must have been inspired by more than human wisdom so wonderfully does it meet the exigencies of a stable government and shape itself to changing conditions. Brazil has leaders as progressive and patriotic as any of the best of the nations south of us; and it illy becomes Americans to join with their enemies and throw doubt or suspicion upon their ability to grapple with the difficulties in the way of their forming a republic. It will be found that they are all sufficient for the emergencies as they arise.

Rheumatism originates in lactic acid in the blood which settling in the joints causes the pains and aches of the disease. Hood's Sarsaparilla cures rheumatism by neutralizing the acidity of the blood, and giving it richness and vitality. Try Hood's Sarsaparilla.

Leading physicians recommend Ayer's Sarsaparilla. Old and young take it with perfect safety. It cleanses the blood, strengthens the nerves, and vitalizes the system. Popular experience has long placed this medicine at the head of tonic alternatives.

An Extended Popularity.—Brown's Bronchial Trochescs have been before the public many years. For relieving Coughs, Colds, and Throat Diseases they have been proved reliable. Sold only in boxes. Price 25 cents.

Illuminated Buddhism, or the True Nirvana, by Siddhartha Sahm. The original doctrine of "The Light of Asia" and the explanations of the nature of life in the Physical and Spiritual worlds. This work was recently published and the preface informs the reader was originally written in India but being so intimately connected with the present religious ideal of America and Europe an edition in English was the result. Price, cloth, \$1.00; paper cover, 60 cents. For sale here.

"On January 23 the C. H. & D. R. R. in connection with the L. & N. R. R. will sell round-trip tickets to Florence, Ala., from all stations except Indianapolis at one fare, tickets to be good for going and return passage three days in each direction, and ultimate limit to be thirty days. The Florence Land and Improvement Company will refund all railroad fare paid by parties who purchase land on this excursion."

LADIES
Who Value a Refined Complexion
MUST USE
POZZONI'S
MEDICATED
COMPLEXION
POWDER.

It imparts a brilliant transparency to the skin. Removes all pimples, freckles and discolorations, and makes the skin delicate, soft and beautiful. It contains no lime, white lead or arsenic. In three shades: pink or flesh, white and brunette.

All Druggists and Fancy Goods Dealers Everywhere. Or mailed on receipt of \$2.50—single. Address J. A. POZZONI, St. Louis, Mo.

FULL WEIGHT PURE
DR. PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest, and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime or Alum. Sold only in Cans.

NEW YORK. CHICAGO. ST. LOUIS.

RIDGE'S
FOOD
For Infants & Invalids.
It is a most valuable food for infants and invalids, and is the best food for the weak and sickly. It is sold in cans of 1 lb. and 2 lb. each.

ELY'S CREAM BALM
WILL CURE
CHILDREN
OF CATARRH.
Apply Balm into each nostril.
ELY BROS., 56 Warren St., N. Y.

Many Witnesses.
100,000 witnesses testify to the virtues of Dr. T. C. Smith's Pills for Biliousness, Catarrh, and other ailments. They have proven a great blessing. Readers, a single trial will convince you that this is no catch-penny medicine. Twenty years' test has established their merits all over the world.

Gains Fifteen Pounds.
"I have been using T. C. Smith's Pills for Dyspepsia, and find them the best remedy I ever tried. Up to that time everything I ate disagreed with me. I can now digest and eat of food never before a headache, and have gained fifteen pounds of solid flesh."
W. C. SCHULTZ, Columbus, S. C.

Tutt's Liver Pills
GIVE STRENGTH AND HARD MUSCLE.

WILBOR'S COMPOUND OF
PURE COD LIVER OIL
AND PHOSPHATES OF
LIME, SODA, IRON.

For the Cure of Consumption, Coughs, Colds, Asthma, Bronchitis, Debility, Wasting Diseases, and Scrofulous Humors.

Almost as palatable as cream. It can be taken with pleasure by delicate persons and children, who, after using it, are very fond of it. It assimilates with the food, increases the flesh and appetite, builds up the nervous system, restores energy to mind and body, creates new, rich, and pure blood, in fact, rejuvenates the whole system.

FRESH NERVE, BLOOD, BRAIN.

"This preparation is far superior to all other preparations of Cod Liver Oil; it has many imitations, but no equals. The results following its use are its best recommendations. See, as you value your health, and get the genuine. Manufactured only by Dr. A. B. Wilson, Chemist, Boston, Mass. Sold by all Druggists."

EAST TACOMA.
"\$325 in 1889. \$325 in 1892. \$444 in 1893. \$444 in 1894. \$750 in 1895. \$750 in 1896." will be the brief, but eloquent, history of our \$85,000,000, and \$750,000.

EAST TACOMA
lots, time perfect. Prompt attention to orders by mail.
WALTERS & CO.,
101 South 10th St., Tacoma, Washington.

WANTED! A Christian gentleman or lady in every township as agent for
"THE HOME BEYOND"
or, "View of Heaven," by BISHOP FALLOWS. The choicest commendations from leading clergymen and religious papers. Address
NATIONAL LIBRARY ASSOCIATION,
103 State Street, Chicago.

HEATH'S MORRISON'S
NEW ALBANY
FRUIT PACKAGES & BASKETS
WITH SUPERIOR FACTORY FACILITIES
FINE POPLAR TIMBER
AND PRICES ALWAYS RIGHT
WEST COAST FRUIT GROWERS' TRADE

"54° 40' OR FIGHT."
The World's Fair, 1892, at Chicago. The new Federal capital at St. Louis. The district of Columbia a National Park. The present capital and other public edifices, "Permanent Exhibition" buildings. "War" Robinson of Old Virginia, for President 1892. John M. Palmer, of Illinois, for Vice-President, 1892. Capitalists who wish to invest in mineral timberlands in Eastern Kentucky, West Virginia, or the Southwestern part of Old Virginia, or in lots and acre property in or near the new and coming towns of Old Virginia should write address W. A. ROBERTSON, ADV. and Counselor-at-Law, Wall St., New York.

KNABE
PIANO FORTES
UNQUALLED IN
Tone, Touch, Workmanship and Durability
WILLIAM KNABE & CO.,
BALTIMORE, 32 and 24 East Baltimore Street.
NEW YORK, 145 Fifth Ave. WASHINGTON, 817 Market Space
LYON & HEALY, Sole Agents,
State and Monroe Streets, Chicago.

Stuttering
Stammering, Hesitancy, and all Speech IMPEDIMENTS
Cured at the
WORLD'S VOCAL INSTITUTE,
130 Dearborn St., Chicago, Ill.
Send for circular.

AN ORIGINAL AND STARTLING BOOK!
By a New Author.
THE DISCOVERED COUNTRY
BY
ERNST VON HIMMEL,
Price, \$1.00.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.